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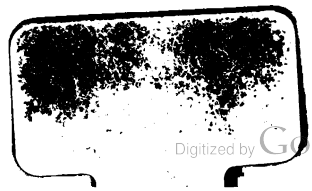

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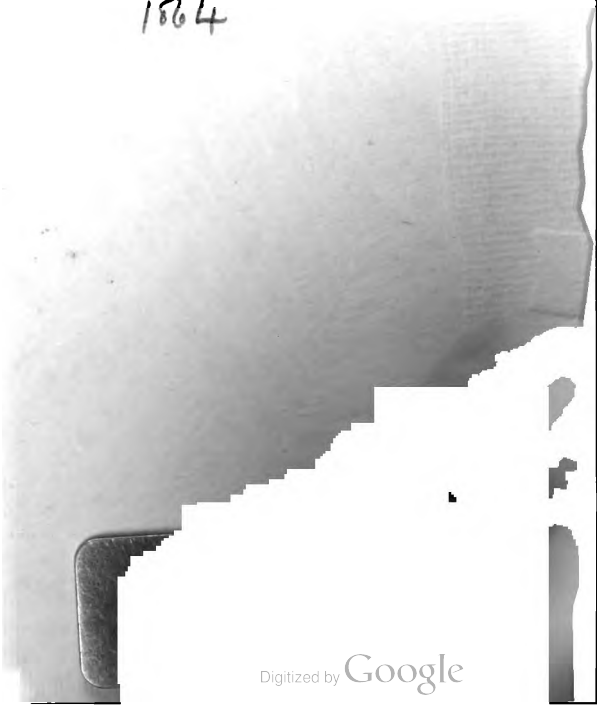

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THE

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RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

THIRD SERIES.

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DECEMBER 26, 1863.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For JANUARY, 1864.

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THIRD SERIES. VOL. XI.

FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
R. S. Crook, Esq., *Liverpool*	100	0	0
John Burton, Esq., *Leeds*	50	0	0
Rev. T. Clulow, *Louth*	10	0	0
Ditto, in memory of a beloved wife	10	0	0
Annie and Elizabeth Clulow	10	0	0
	30	0	0
Third Leeds Collection	28	18	0
Rev. J. Gilbert, *Clitheroe*, in affectionate remembrance of a pious father, who for preaching the Gospel was several times imprisoned	21	0	0
Mr. T. A. Jackson, *Lynn*	20	0	0
A Sincere Lover of Methodism, in *Stockport*, by Rev. T. Nightingale	10	10	0
Mr. Haines, *Tunbridge-Wells*, a Thank-Offering for journeying mercies, and special providential care of Mrs. Haines during a period of protracted illness, borne with patience and resignation, and for still sparing her life	10	10	0
Mr. John Holford, *Chapel-town, Leeds*	5	0	0
Ditto, for his son in the Mission-field	5	0	0
	10	0	0
Rev. John Hay, *Spitalfields*	5	5	0

The Second half of a Five Pound Kentish Bank Note, by Rev. J. Priestley.

Sheffield District	272	12	11	Bristol	10	10	0
Brixton	525	0	0	Redruth	10	10	0
Islington	26	5	0	Hull	274	3	9
North Shields	65	0	0	Newcastle-on-Tyne	217	15	6

LIVERPOOL DISTRICT.

Bancroft, Mrs., *Seaforth*, in memory of her dear revered father, the late George R. Chappell, Esq	100	0	0			
Ditto, for seven children, viz.,—						
George C. Bancroft	8	0	0			
J. M. Pakenham	7	0	0			
Henson Bancroft	7	0	0			
A. E. Bancroft	7	0	0			
A. M. G. Bancroft	7	0	0			
C. G. Bancroft	7	0	0			
G. C. Bancroft	7	0	0			
				150	0	0
Stead, the Rev. Thomas, *Egremont*	25	0	0			
Ditto, in memory of the beloved wife of his youth, and the invaluable mother of his dear children, who arise up and call her blessed	25	0	0			
				50	0	0
Healey, Mrs., *Liverpool*				25	0	0
Lady, a, in memory of a beloved mother	5	5	0			
Ditto, in memory of a much-loved brother	5	5	0			
				10	10	0
Pilgrim, an aged, in grateful remembrance of all the way in which the Lord has led her for sixty-four years on her Christian course, and an ardent lover of Wesleyan Methodism				5	0	0
Hardwick, Miss, *Liverpool*				5	5	0
Hardwick, Miss Jane, *Ditto*				5	5	0
Evans, Mr. and Mrs. J. H., *Ditto*				5	0	0
Dunsford, Mr. and Mrs., *Ditto*				10	0	0
Forrest, Mr. Jacob, *Ditto*	9	0	0			
Forrest, Mrs.	9	0	0			
Forrest, Marion	2	0	0			
Forrest, Benjamin	1	0	0			
Forrest, Jessie	1	0	0			
Forrest, John	1	0	0			
Forrest, Jacob	1	0	0			
Forrest, Jabez	1	0	0			
				25	0	0

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	£.	s.	d.
Punshon, Rev. W. Morley, A.M., "In Memoriam, November 10th, 1858"	5	0	0
Dodds, Mr. and Mrs. W., *Seaforth*	10	0	0
Brown, Mr. William, *Liverpool*	10	0	0
Friend, A, *Ditto*	1	1	0
Ditto, *Ditto*	1	0	0
Blanchard, Mr. John E., *Ditto*	1	0	0
Storey, Mr. Thomas J., *Ditto*	1	0	0
In memory of a wife, seven years in heaven, and a Thank-Offering for God's care of a son in India	1	0	0
Kempster, Mr. and Mrs., *Liverpool*	1	1	0
D. H. J., *Ditto*	1	0	0
Taylor, Mr. Charles E., *Ditto*	2	2	0
Wilkinson, Mr. John, *Ditto*	2	0	0
Nelson, Mr. and Mrs., *Ditto*	2	0	0
Swallow, Mr. Allen, *Ditto*	2	0	0
Oulton, Mr. W., *Ditto*	5	0	0
Johnston, Mr. and Mrs., *Ditto*, a Thank-Offering to Almighty God for mercies received 1 0 0			
Ditto, for two children gone to be with Jesus 1 0 0			
Ditto, for two children with us on earth 1 0 0			
	3	0	0
A Thank-Offering, per the Rev. W. T. Radcliffe	1	1	0
Rea, Mr. and Mrs. D. K., and Family, *Liverpool*	15	0	0
Weeks, Mr. James, *Ditto*	2	0	0
Kerr, Mr. George, *Ditto*	1	0	0
Doherty, Hugh, a child, *Ditto*	1	0	0
Shaw, Mrs. John, *Ditto*	1	0	0
Kelly, Mr. and Mrs. and Family, *Ditto*	5	10	0
F. L., *Ditto*	1	0	0
A Thank-Offering, for "Fletcher's Memorial Chapel," *Ditto*	5	0	0
Friend, A., (W. A.,) *Ditto*	1	0	0
Friend, an absent, per Mr. D. K. Rea, *Ditto*	5	0	0
Sunners, Mr. and Mrs. Edward, *Ditto*	1	1	0
Friend, A., (St. John's Chapel,) *Ditto*	1	0	0
M., Mr., per Rev. L. Tyerman, *Ditto*	2	0	0
M., Mrs., Ditto, *Ditto*	1	0	0
Wookey, Mr. and Mrs., a Thank-Offering for safe return of a son from Western Africa, *Ditto*	10	0	0
Olphert, Mr., *Ditto*	5	0	0
Small sums under £1	2	18	0
Public Collections, *Liverpool*	179	18	5
Total.....	580	12	5

The General Treasurers have received advices of the following Legacies bequeathed to the Society:—

Mr. Robert Newton Oliver, of *Gawledge Villa, Longnor, Alstonefield*.....	100	0	0
Samuel Waterhouse, Esq., of *Hayfield, Glossop, Derbyshire*.....	80	0	0
Mrs. Sarah Poulton, of *North Nibley, Gloucestershire*	50	0	0
George Balsdon, Esq., of *Elm Field House, Fremington, Devonshire*	19	19	0
Miss Jane Moses, of *North Street, Ripon, Yorkshire*	5	0	0

*** *The cordial Thanks of the Committee are presented for the following acceptable Presents to the Society; namely,—*

To Mrs. Cooper, No. 8, St. Peter's Place, Canterbury, for 50 *Workbags*, 15 *Pin Cushions*, 3 *Pairs of Babies' Shoes*, 4 *Boys' Dresses*, 18 *Frocks*, 3 *Petticoats*, 6 *Pairs of Stays*, 8 *Pinafores*, 3 *Papers of Pins*, 100 *Needles*, 12 *Thimbles*, 18 *Reels of Cotton*, 2 *Pieces of Tape*, 6 *Books*, (*the "Sinner's Friend,"*) *for the Rev. Joseph May, Free-Town, &c.; and for a similar Parcel for the Rev. W. West, Cape-Coast.*

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FINANCIAL STATEMENT.

The following are the amounts which have been received from the Home Districts on account of the year 1863 :—

LONDON DISTRICT.	£	s.	d.
City-Road	72	14	2
St. John's-Square	10	0	0
Hackney-Road	60	0	5
Jewin-Street	49	14	0
New-North-Road	44	11	9
Great Queen-Street	60	7	0
King's-Cross	27	0	0
Camden-Town	5	3	0
Kentish-Town	27	5	6
Barnet			
Spitalfields	14	3	0
St. George's	25	14	6
Poplar	30	0	0
Limehouse	13	0	0
Globe-Road	3	4	6
Stratford	1	16	7
Plaistow Marsh			
Southwark	57	10	0
Grove	1	10	9
Peckham	30	0	0
Silver-Street	13	10	4
Albion-Street	10	17	6
Lambeth	192	16	10
Vauxhall	10	9	9
Waterloo-Road	9	14	4
Studley-Road	18	6	0
Hinde-Street	73	1	9
Stanhope-Street	29	10	0
Milton-Street			
St. John's Wood	58	2	10
Chelsea	79	7	6
Westminster	22	0	0
Battersea	3	10	3
Islington	185	1	4
Hornsey-Road	25	5	0
Dalston	49	16	9
Hackney	64	14	10
Stoke-Newington	52	0	0
Tottenham	39	2	6
Edmonton			
Leyton	6	1	6
Enfield Highway	4	9	0
Brixton-Hill	121	16	10
Walworth	54	18	8
Sydenham	6	11	9
Lower Norwood	2	3	10
Gypsey-Hill	4	2	4
Bayswater	140	15	6
Bow	13	16	3
Highbury	196	6	3
Mildmay-Park	36	16	11
Deptford	20	0	0
Blackheath	38	17	6
Greenwich	7	0	0
Bromley	10	0	0
Lewisham			
Woolwich	37	2	6
Richmond			
Cobham	9	4	3
Hammersmith	78	13	1
Harrow	20	0	0
Croydon	90	0	0
Barking, &c.	7	0	0

	£.	s.	d.
Hertford, &c.			
Cambridge	59	0	6
Windsor	20	0	0
Uxbridge	20	0	0
Chelmsford	15	0	0
Leigh	6	2	6
Colchester	47	11	7
Manningtree	37	15	11
Ipswich	77	5	0
Hastings	25	0	0
Sevenoaks			
Tunbridge-Wells	97	8	6
Lewes, &c.	21	4	0
Brighton	14	12	6
St. Alban's	9	10	0
Guildford, &c.			
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	151	12	0
Leighton-Buzzard	50	0	0
Luton and Hitchin	81	1	0
Dunstable	124	4	8
Aylesbury	47	0	0
St. Neots			
Biggleswade			
St. Ives, &c.	19	0	0
Northampton	80	8	8
Towcester			
Daventry	25	0	0
Rugby	20	0	0
Newport-Pagnell			
Higham-Ferrers	33	0	0
Wellingborough	24	10	0
Kettering	18	0	9
Market-Harborough	2	18	8
Chatteris	20	0	0
Oundle	13	3	0
KENT DISTRICT.			
Canterbury	20	0	0
Faversham	45	0	0
Rochester	25	0	0
Gravesend	69	7	0
Sheerness			
Margate	72	0	0
Dover			
Deal	25	0	0
Rye			
Tenterden			
Ashford	10	0	0
Sandhurst	46	19	10
Maidstone	65	0	0
Sittingbourne			
NORWICH AND LYNN DISTRICT.			
Norwich	35	0	0
Bungay	40	0	0
North-Walsham	10	0	0
Yarmouth	51	10	0
Lowestoft	31	5	8
Framlingham, &c.			
Diss	34	0	0
Attleborough, &c.			

	£.	s.	d.
Bury St. Edmund's.			
Holt	15	0	0
Lynn	10	18	10
Swaffham			
Downham	37	10	0
Walsingham			
Wisbeach			
Thetford			
Mildenhall			
Ely	25	0	0
OXFORD DISTRICT.			
Oxford	14	14	11
High-Wycombe	13	0	0
Witney	48	16	0
Banbury			
Kineton			
Newbury			
Reading	27	0	0
Hungerford	30	0	0
Watlington			
Thame			
Brackley			
Chipping-Norton			
Swindon			
Wantage			
PORTSMOUTH DISTRICT.			
Portsmouth	90	12	7
Gosport	4	0	0
Salisbury			
Poole			
Wimborne			
Christchurch			
Newport (Isle of Wight)			
Ryde (Ditto)	28	0	0
Southampton, &c.	24	0	0
Winchester			
Andover			
Chichester			
CHANNEL ISLANDS DISTRICT.			
Guernsey (English)	122	7	2
Guernsey (French)	10	8	5
Alderney (English)	12	0	0
Alderney (French)	2	0	5
Jersey (English)	44	8	10
Jersey (French)	417	2	6
DEVONPORT DISTRICT.			
Devonport	68	18	6
Plymouth	182	5	11
Launceston	49	7	10
Helsworthy			
Kilkhampton			
Liskeard	110	0	0
Callington	112	0	9
Tavistock	13	0	0
Camelford	43	15	4
Kingsbridge			
Brixham, &c.			
Ashburton	26	0	0

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DECEMBER 26, 1863.

NO. 121. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

JANUARY, 1864.

THE JUBILEE CELEBRATION.

THE celebration of the Jubilee of the Wesleyan Methodist Missionary Society at the Central Meetings, as arranged and announced at Leeds, and at subsequent meetings of the General Jubilee Committee, has proved highly successful. The gracious and holy influence which has distinguished the occasion, together with the spirit of liberality manifested by the friends of the Society, encourages the confidence that the final results will be fully equal to the anticipations which have been entertained. The sums already promised amount to more than One Hundred Thousand Pounds.

INDIA.

THE appointment of the Right Honourable Sir JOHN LAWRENCE, Bart., G.C.B., to the high and responsible office of VICEROY and GOVERNOR-GENERAL of INDIA is a circumstance which excites to gratitude and hope and prayer. We regard it as a favouring providence to that large portion of the human family under British rule in the East, that, at this special juncture, there should be found a man every way fitted to occupy that position. The success which attended the administration of government in those portions of India formerly under his personal superintendence gives reasonable ground for hope for the future. At all times he showed himself a Christian, a friend to the diffusion of Christian knowledge, and an advocate for the introduction of the Bible into the native schools. Let earnest prayer be offered on his behalf, for his personal health and safety, for the prosperity of his government, and, above all, that he may have Divine and gracious help to retain the convictions he has repeatedly expressed, and to carry them out to practical conclusions. We remember the Minutes of Sir John Lawrence, published in 1858, on "The Christian Duty of this Country, in the Government of India." He stated that, in his judgment, "the Bible ought not only to be placed among the college libraries and the school books for the perusal of those who might choose to consult it," as had hitherto been the neutral practice, "but also it should be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it." Letters of gold would not sufficiently express the value we place on these words of the new Governor-General. They were followed by a fine manly and English, we would add Christian, confession of political faith to the following effect: "Sir John Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering subjects such as those treated of in

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this despatch, he would solely endeavour to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. If we address ourselves to this task, it may, with the blessing of Providence, not prove too difficult for us. Sir John Lawrence does entertain the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to the British rule, but, on the contrary, with every advantage to its stability." A new era will open on India when the principles thus boldly proclaimed shall be carried into effect.

NATIONAL EDUCATION IN INDIA.

Under the title of "National Education in India," a very seasonable pamphlet has been published in Madras by Mr. John Murdoch, Indian Agent of the Christian Vernacular Education Society for India. He exhibits the NEED OF EDUCATION by stating that "the proportion of persons able to read varies in different parts of India from about one in 300 to 10 per cent."

"In Mysore $2\frac{3}{4}$ per cent. is the proportion of readers." "In the richest and most populous portion of the Province of Bengal there are about three persons in every 100 under education."

"The expenditure by Government in Bengal, on account of education, does not reach *one halfpenny* per head per annum."

"In 1861, the Government-aided schools contained only one pupil in 500 of the population." "The proportion of the people under Christian instruction amounts to only one in 1760!" "The Government-aided and Mission schools contain less than one in 400 of the population of British India."

"The proportion under instruction in England is one in seven and three quarters."

Such facts clearly enough indicate that the friends of education have, as yet, no room for folding of hands and idle congratulations. The land is uncultivated. Why talk of harvest? It is simply ridiculous to imagine that education and Christianity have been established among the masses of India. Let all awake, and every man do his duty!

The writer then gives several very powerful reasons why the people of India should be educated.—They are,

1. To protect them from oppression.
2. To prevent absurd alarms endangering the peace of the country.
3. To promote sanitary reform.
4. To develope the resources of the country and improve the social condition of the people.
5. To elevate the people intellectually, morally, and religiously.

It is evident that a great work has to be accomplished in India. Under a new and improved *régime* Government may do much. But it is by Missionary training that suitable Teachers can be provided for the schools, both male and female.

In the enlargement of the Mission schools, and in aiding those of the Ladies' Committee, the Society could profitably expend more than £1,000 annually in addition to the present cost of the schools. Let the friends of India ponder this momentous call of duty.

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THE CITY OF MYSORE.

THE subjoined letters from the city of Mysore may be taken as a fair representation of the stirring and earnest communications by which the Missionaries in all parts of India urge the zealous prosecution of the work of Christian Missions in all its departments in that large and open field.

Extract of a Letter from the Rev. John Hutcheon, A.M., dated Mysore, September 23rd, 1863.

A MISSION CHAPEL REQUIRED.

MY object in writing to you at present, is to bring a subject of special interest before you.

The first preparatory blasts of the Jubilee trumpet have been heard by us here; and amid the wretchedness and slavery of sin and Satan by which we are surrounded, you can easily believe that no sounds have ever greeted our ears in India with a more hearty welcome.

Living as we are in the constant presence of all the scenes, sounds, influences, and awful abominations of idolatry; labouring as we are in a climate so exhausting, in the face of difficulties so overwhelming, and in the midst of so many discouragements; our spirits are often cast down. But the thoughts of a Jubilee have brought with them something of the inspiration which a poor Jew must have felt on the dawn of that glad year that restored him to liberty, happiness, and his paternal inheritance. The fact that the thousands of our Israel will soon be rejoicing together over what God has already done in the heathen world; that they will be again directing their special attention to the greatness and glory of the Mission cause; that they will be giving practical proofs of their sympathy with it by their large-hearted and willing offerings; and that they will be sending up to heaven one chorus of thanksgivings, and pouring out before the throne of grace one mighty intercession for the coming of the Jubilee spirit, the Jubilee power, and the Jubilee revival;—such a fact, we say, is cheering in the highest degree. It has given new vigour to our faith in the sufficiency of Christ's power to bring about the grand jubilee of our whole race, and in the wisdom and adaptation of the institutions of the church to secure that end in the best manner.

Now our faith and desire have laid hold upon one particular object. What is it? *A new chapel for Mysore;* but we cannot build it without the liberal assistance of the Committee.

The burden of this subject has been greatly laid upon our hearts of late; and it has been a matter of special prayer for years. About a fortnight ago, while meeting a class for their quarterly tickets on Sunday morning, we felt our hearts deeply moved, and it was strongly impressed on our minds, *we must have a chapel in Mysore next year.* We spent a good part of the day in prayer about it: and feeling persuaded that God had answered prayer, Mrs. Hutcheon and I consecrated £12, and Mr. Marrat £5, to help to lay the foundation.

We, first of all, require such a chapel for the proper accommodation of our Christian Society. About twenty years ago Mr. Hodson built a small school-room thirty-three feet long by fifteen wide. This is all we have for a place of worship; and we are now obliged to use it also as a girls' school. We have at present more than forty for a Christian congregation on Sunday mornings; and the place is too small for them. It is so near the Mission-house, and so private, that few of the heathen venture in; and even when one or two muster up courage to come, there is no place for them to sit down.

Then we require a witnessing chapel on this station, as well as a witnessing ministry and Society. In the fort and town of Mysore there are twenty large heathen temples, with their pagodas, priests, wealth, and patronage, and there are more than thirty smaller ones. The Mohammedans have four mosques and several other praying places; the Roman

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Catholics have a large chapel in a conspicuous place, with its bell and images; the Europeans and East Indians have a small church and pastor. But the Missionaries have only a small insignificant place that no one would know was a chapel. Hence we are either confounded with the Romanists, or our God and religion are said to be like our chapel, —very poor indeed. Shall, therefore, the devil, the false prophet, and the beast monopolize all the honours of Mysore? And shall the Protestant Missionaries' God have no house worthy of His worship and service?

The relative importance of the city of Mysore is another consideration. It is the capital of the Mysore Territory; it is the seat of the native court; it contains the most learned and influential classes of native society; it possesses the greatest amount of Hindu literature, and speaks the Canarese language in its greatest strength and purity; it has a population of sixty thousand; it has at its gate Choumandi, and a few miles off Nunjegode, two celebrated holy places, with their temples and shrines, to which tens of thousands of pilgrims resort every year. Near its very gate, too, are the far-famed Seringapatam and the sacred Cauvery; around its immediate neighbourhood is a dense population of nearly other sixty thousand; and within two miles the Government is just about to build a Cantonment for a regiment of troops. It is, in fact, the most important Canarese centre in the whole country. In the midst of such circumstances, and surrounded by such a vast number of perishing souls, surely you will give us your blessing, and say the Missionary *shall have* a respectable house of God in which He may feed His people, and to which He can point or invite the inquirer and stranger who "would see Jesus."

The Missionaries here have long wished to have a chapel in the midst of the Petta; but a proper piece of land cannot be obtained. Mr. Hodson, however, and three of the brethren who knew Mysore well, think that the present chapel should be built on a corner of the Mission compound, where four roads meet, and where there is a constant succession of passengers. This is also opposite the end of two streets.

By erecting it here we should be able to save £300, the price of land in the petta; we could build it at once; we should secure greater quietness for our Christian worship; and we should get as large a number of heathen to attend as if it were in the petta.

We should not have presented this special request, were it not for the peculiar circumstances in which we are now placed. We expect the foundation of the fine new English chapel in Bangalore will be laid on the day of the Leeds Jubilee, the 6th of October, and all internal resources will be taxed to complete it. True, £1,200 has been already realized; but more will be required. Then the new station at Shemoga is begun; and a house must be bought or built there. Hence, unless the Committee be prepared to say, "Fear not, we will help thee," our hopes of seeing a chapel in Mysore will be disappointed.

But, brethren, we feel convinced the Lord has put it into our hearts to ask this gift; our poor Christians are praying for it day after day, and we are persuaded the same Lord will put the money into your hand to give us.

I think a sufficiently good building of burnt brick and chunam, with teak wood flat roof, that would contain a congregation of three hundred, might be built for £600 or £700; and if the Committee would make us a grant of £500, we would be responsible for the remainder.

We cast ourselves and the interests of Mysore on your sympathy and kindness, and on the liberality of our friends; and we shall begin to collect at once here what we can in FAITH.

Extract of a Letter from the Same, dated Mysore, October 23*rd*, 1863.

CONTEST BETWEEN CHRISTIANITY AND HINDUISM.

DURING the early part of this year our street-preaching was very encouraging. Our congregations were large, our discourses were listened to with interest and a degree of earnestness, a serious spirit was manifested, and we frequently concluded with prayer. A great change, however, soon followed. The swinging feast, the feast to the god of lust, and

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several others, carried away the public mind into a state of extraordinary excitement; the bitterest opposition to the Gospel was shown; the name of Christ was sometimes blasphemed in the most fearful manner, and the people seemed to rave under powerful Satanic influence. God now interposed in judgment. That terrible scourge, the cholera, broke out in the end of February, and continued to rage until the close of May. Nearly two thousand persons were seized by it, and about one half of them died. The scenes presented in Mysore during these months can never be forgotten by us. The general terror of the people, the sacrifices and prayers to Mari, the goddess of disease, the funeral processions, the processions of gods along every street, the everlasting rattle of tomtoms, and the wild yells of the people at night, defy description. But the most distressing part of the whole scene was, that, instead of this fearful judgment leading the people to repentance, it seemed only to make them more mad upon their idols. During this time of distress, the Lord remembered us in special mercy. We were enabled to walk in the midst of the pestilence unharmed, and not one of our native Christians was even sick for an hour. When this became known, many of the heathen were astonished. For the last four months our out-door preaching has been again more pleasant and hopeful. In some places we can frequently obtain a hundred for a congregation, who will listen well for an hour or an hour and a half; and, notwithstanding the power and freshness of idolatry in Mysore, and notwithstanding the fact that superstition is nursed in the palace by the old Rajah with the greatest fondness, and is watched over with constant care by ten thousand Brahmans, the truth is making itself felt. This is seen in various ways. We hardly ever meet with a man who will undertake to defend idolatry. The glorious attributes and spiritual nature of God are becoming widely known. Then among a certain class there is a re-action against idolatry; they are ashamed of its absurdity and foolishness; they are seeking refuge and happiness in Vedantism; and their number is increasing every year. The secular Brahmans in Government employment, and the more intelligent merchants, form another class. They see the hollowness and wickedness of their religious teachers, the endless babel presented by Hinduism, and the moral and intellectual degradation of the masses; they have no faith in their own Vedas or Puranas; they feel they need something to appeal to their understanding and hearts; and they often confess that Christianity is true, and that it will soon become the religion of India. Those who have received an English education form another illustration of our statement. The study of history, of geography, and of the elements of English science, and their contact with the Bible, render it impossible for this class to be orthodox Hindus. Their condition is one of great trial and misery. They are ashamed to be idolaters; and they have not courage to declare themselves Christians.

EDUCATION.

Our educational work also presents features of encouragement. About the end of last year we received a grant-in-aid from Government to our English school of £5 per month; we hired a European second master, and from school fees and local subscriptions we have this year been able to build a large new room to our school, at a cost of more than £100. We can now accommodate one hundred and sixty boys, and we have already upwards of one hundred and twenty in attendance. About one hundred and twenty of these boys are Brahmans, and belong to the principal families of Mysore. Mr. Marrat devotes five days a week to it; and I take it on Wednesdays, when a number of persons who are not pupils attend my simple lectures on astronomy. The new arrangements and high salaries given to native officials by Government have created a great desire for English education in Mysore; and English studies will soon supersede those of Sanscrit. We have done our best to feed this desire. I opened a shop in February, and have employed a man to sell all kinds of books during the year; and I have already sold about £100 worth.

We have also four good vernacular schools in operation, with about one hundred and fifty pupils.

Mrs. Hutcheon has succeeded in collecting some twenty-three little girls to her school.

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ITINERANCY.

For want of another man or two on this station, we have been able to do nothing for Seringapatam and Nunjengode this year; and we have not been able to do anything like justice to our village preaching; and short tours, which we very much wish to make, have been out of the question. The amount of real station work, which cannot be neglected, is more than enough for two men.

BIBLE CLASSES.

The young men in Abijah's Bible classes in Hollagerry and Yeeranagerry are still very hopeful. They average about twenty in number; and the word of God is working in their minds and hearts. We had a touching instance of this last night. This is the time of the Dassara, an idolatrous feast carried on for ten days. On this occasion they carry about and parade their idols in every possible way. Well, last night the heathen young men of Yeeranagerry refused to assist in carrying the idols to the tank; and I expect they will have a storm of persecution to meet to-day. Our five recent converts had a severe ordeal to pass through about the middle of the year. Two of them were turned out of their families; and our youngest convert was solemnly disowned by his parents in the presence of the assembled village. He now lives in the Mission compound, attends our English school, and he and another one study Canarese with my moonshee every day. I have also an interesting week-night class once every fortnight for both Christian and Heathen young men; when we recite the evidences of Christianity in Canarese, and try to master a few of the simplest rudiments of astronomy. The superior intelligence of these young men begins to tell on the people of their villages.

JUBILEE CELEBRATION.

You may be pleased to hear how we celebrated October 6th in Mysore. We did not forget that it was the Jubilee day of our glorious Missionary Society. We proclaimed a general holiday in all our schools; and Mr. Marrat gave a long address on the history and results of our Society, in the morning, to about forty interesting youths in our English school. At half-past eleven A.M., which would be six A.M. in *Leeds*, we held a prayer-meeting; and felt it good to be there. All our Christians met about six P.M. in our *little* chapel; and Mrs. Hutcheon treated some fifty of us to the good things of this life. We then sang and prayed; and I baptized another young man in the presence of the company. I had arranged to baptize two; but the courage of one failed at the eleventh hour. The one who did come had been attending my Sunday class-meeting for about five months; and he witnessed a good confession. As it was a time of rejoicing with us, we called the new Jubilee disciple Anandaka, which means the "joyful one." Abijah, Mr. Marrat, and I now gave speeches on the design of the Jubilee, and the history and blessed fruits of our Missionary Society throughout the world. Our people caught the inspiration, clapped their hands for joy, and about fifty of us felt we never spent a happier evening in our lives. At the end, old John, a Sepoy, came up to us and said he wanted to give a donation to help to build our new chapel, and volunteered to collect for it. I told them in *faith*, if we prayed about it, and did what we could, the Committee in England would help us.

CHINA.

We cannot withhold from our readers the able and comprehensive view of the Canton Mission by which Mr. Piercy sustains its proposed extension.

PROPOSED EXTENSION OF THE CANTON MISSION.

Extract of a Letter from the Rev. George Piercy, dated Canton, September 22nd, 1863.

OBJECT PROPOSED.

1. Our object, as stated in the circular, is "the formation of two new stations," both of them at a considerable distance from this city, at two places on the West River, yet having easy communication with Canton.

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OUR WORK AT CANTON.

Our position and strength at this great provincial city is known: I may briefly say, however, by way of refreshing the memory of your readers, that at present five Missionaries are stationed here, and we labour in four or five chapels and preaching-places in the city and its suburbs. The number of our church members is twenty-eight. Three schools are in active operation, containing one hundred and eighty pupils. We have four thoroughly good dwelling-houses, three of which are freehold, and one the leasehold property of the Society. We are each of us in full work; none being merely studying the language, preparative to active labours. Next year, after my return to England, four only will be on the station, and our work here will then more than suffice to tax the health and most vigorous exertions of my colleagues. in order to keep it up to its present effieiency. The Committee, we hope, will see that a staff of at least four, better if five, men, equal to the full discharge of duty, is kept working at this city. What is necessary to secure this, I doubt not, they will carefully attend to. Four or five men at Canton will keep all going on that has been begun; and, by the blessing of God's Spirit, they will reap a rich harvest of souls. It will not be understood that we are the only Missionaries in Canton: there are two other English and ten American Missionaries stationed here. This is also a reason why we should now look to the regions beyond, and seek to extend our labours to some of the populous cities and towns lying at no great distance from us.

THE FATSHÁN MISSION.

2. Something has been done towards this. In 1860, our Colporteurs visited Fatshán, a town of immense size, with a population of 400,000 souls, removed from Canton only some twelve or fourteen miles. There we have now a preaching-place, with a resident Native Assistant; and a weekly visit, for the purpose of preaching, is paid by one of our number. The Conference of 1862, encouraged by the noble donation of 1,500 guineas from an old friend to the China Mission, given expressly for the establishment of a station at this great emporium, appointed one man to commence the work there. Circumstances have detained his departure from England; but we hope soon to see Mr. Henry Parkes in China, and certainly his appointed field of labour can hardly be exaggerated in importance. The last District-Meeting asked for the appointment of an additional man to Fatshán; and it is very obvious that no man ought to stand alone among 400,000 heathens. I hope the Conference which has just closed at Sheffield may have been able to grant our request. It will thus be seen that we have already one station partially opened at Fatshán, and the present effort to raise £1,000 in China, and as much more in England, is in hope that the Committee will feel warranted to undertake *two* other new stations on the West River, and thus establish a chain of stations reaching halfway across this province towards the next, namely, Kwangsi.

THE GREAT RIVERS OF THE CANTON PROVINCE.

3. To understand where the best places for Mission stations are to be found in this *Broad-Eastern*, or Kwantung province, and how we may lay stepping-stones to other large provinces, to which this one is the natural base of operations, we must look at the large rivers which bisect this important part of the Chinese Empire. Three broad streams flow through it; two of which have a much shorter course than the other.

The head waters of the *East River* rise in the south-eastern districts of Kiangsi, and, entering Kwantung as small mountain streams, soon converge and form a river two hundred miles in length. Passing one departmental and several district cities, at length it enters by several outlets into the estuary of the Canton river before it falls into the sea at the Bocca Tigris.

A longer and larger river has its sources in the hills on the borders of the "Hunan" Province, in a line directly north from Canton city; two main streams join at Sháu-chau, and form a fine river of four hundred miles in length from its head waters to the sea. This is called the *North River;* a noble stream which rapidly urges its way down the upper half of its course through an

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upland mountainous region, and in the lower half, through the flat fertile districts near the coast. It passes three departmental and numerous district cities, and, at a distance of upwards of one hundred and fifty miles from the sea, it is often found to be three quarters of a mile broad. Everywhere numerous boats of various sizes are passing to and fro between Canton and the large and important cities of Nán-hiung, Lien-chau, and Sháu-chau.

But the greatest stream flowing through the Canton province is the *West-River*. Its sources are in the mountains, the centre of the Yun-nán province, and drain the whole of the "Broad Western" or Kwangsi province. One main branch runs from west to east, meeting another from the north, which flows past Kwai-lin, the capital city, at Wu-chau, a departmental city not far from the borders of the Canton province. At Wu-chau the river has run nearly six hundred miles from its chief sources, its affluent from the north, the Cassia river, has had a course of one hundred and fifty miles: the two joined are named the *West River*. Wu-chau, situated near the borders of the two provinces, forms a great depôt of trade from all parts of the "Broad West," and in a more important position in this respect than even the provincial city, Kwai-lin. From Wu-chau the West River rolls along in volume from one and a quarter to one and a half miles in breadth; a magnificent river, next to the Yangtze and the Yellow River, the largest in China. It passes the walled cities of Fung-chuen, Tah-King, and Shao-King; leaving the latter, its course continues easterly for twenty-six miles, and then, having approached the North River within a few miles, it turns away to the south, and is here called emphatically the "Broadway." After a further course of eighty miles, its waters are poured into the ocean. The entire length of the West River is about eight hundred and fifty miles.

THE TWO NEW STATIONS.

4. It is at two places on the banks of this noble river that the District-Meeting projected our next extension, and for which we now seek to raise funds. *Sai-nam*, the nearest of these two places, is about thirty miles further up the river, altogether seventy-five geographical miles from Canton.

(1.) *Sai-nam* is about two miles south of the walled city of San-shui, (which lies back from the river,) and, properly speaking, may be said to lie on the North River, but being just at the east end of a singular belt which binds the North and West Rivers together.

I have, as is constantly done, connected it with the West River. It is the centre of a trade from both rivers, and the seat of some manufactures. The population is estimated at 20,000 or 25,000, which is not large; but the place recommends itself to us on account of its central position, and as an easy step to Shiú-king, giving continuity to the chain from Canton to that place. A great centre of population could easily be found, and below I shall speak of another place, which might finally be fixed on principally on the ground of a far greater number of inhabitants.

(2.) *Shiú-hing* is the head city of a department of the same name, embracing thirteen districts, and extending from the mountains of Kwangsi to the sea-coast. The city of Shiú-hing, once the residence of the Viceroy of the two "Broad" provinces, is still a first-class city, though many of its public buildings are sadly dilapidated. Its population is estimated at 150,000, dwelling within the walls and in two extensive suburbs on the east and west of the city. On the north is a fine, fertile plain, with the high hills in the background, and on the south flows the river, one mile and a quarter broad, with lofty summits crowned by two pagodas directly opposite the city. It is not beauty of situation, however, that makes it so desirable that Shiú-hing should be occupied by our Mission, but its position on the great highway to three provinces, and its central location in the department, nearly every district-city of which is of easy access from it. The trade on the West River at present is not so large as on the North River; but when the province of Kwangsi, Kwai-chau, and Yun-nán are again in a state of order, the timber, cassia, cotton, rice, and oil, with other productions of their mountains and plains, will again pass Shiú-hing on the way to the great markets of Fatshán and Canton. At some future day a busy traffic will be

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resumed, and constant intercourse will obtain between the western provinces and Canton. There need be no hesitation in affirming that Shiú-hing, next to Canton, is the most important post we can occupy in the whole province.

(3.) *Shunteh*, or, in the local dialect, *Shuntak*, is the head of a district of the same name. It lies in a south-south-west direction from Canton, at a distance of about forty miles, in the heart of a rich silk-producing country. It is on one of those innumerable streams which, interlaced with each other in the great *embouchure* of the East, North, and West Rivers, form one of the finest pieces of river network probably in the world. Thousands of rich alluvial islands, producing immense quantities of rice, and everywhere covered with the mulberry tree, which annually sustains the life of millions of silkworms, are formed by the intersections of these streams. A teeming population swarms in this most fertile part of the Canton province. Shuntak, perhaps, contains 30,000 or 40,000 inhabitants; but other towns are reputed to have as many as 80,000 or even 100,000 inhabitants. The whole region is one immense human hive; rich in all material wealth, the produce of a prolific soil, and of ever active industrious human hands.

In point of population Shuntak is vastly more important than Sai-nam; but, keeping other things in view, mentioned above, we put down Sai-nam as one of the stations we desire soon to establish; its connexion, as a link in a chain, with Fatshán on the one hand, and Shiú-hing on the other, gives so much mutual support. Still, surely at no very distant day, the rich silk districts will have a couple of Missionaries, located at some commanding position, enabling them to preach the Gospel of Christ to these multitudes. What object worthier of a Methodist Missionary's efforts is there than to labour in such a sphere? What young man will receive into his heart the necessary baptism of the Spirit for such a work?

APPEAL.

5. These, then, are the *two* places, namely, *Sai-nam* and *Shiú-hing*, to which I would call the attention of our Methodist friends, and especially those to whom God has given wealth, and the heart to give of their substance for the purpose of sustaining and extending Missionary operations among the Heathen. God grant that the day may speedily come when our Mission shall be so enlarged as to reach the vast multitudes.

Let our work be thoroughly well sustained at Canton and Fatshán; but give the Committee the means of extending our line of operations in the direction indicated; and we shall enter on a new era, our work embracing efforts in the country as well as in our provincial capital. It is a matter well worth the attention of the Committee and all our friends; and this object, with many others, may properly be effected by the liberality of our Jubilee year. It is now fully before your readers, and is prayerfully commended to the sympathies of the Methodist church.

FIJI.

A TOUR AMONG THE ISLANDS.

Extract of a Letter from the Rev. James Calvert, dated Ovalau, June 24th, 1863.

VEWA.

HAVING been requested by the District-Meeting to visit our new District Training Institution at Kandavu, I left home on the 9th of March, accompanied by Mrs. Calvert. Having arranged for the schooner to go round to Rewa, we went in a boat to Vewa, as we wished to see Mrs. Martin, and ascertain whether she and her husband and children must leave by the "Wesley;" and I also desired to make some arrangements about the printing. We had a rough passage of over twenty miles in an open boat. It was quite plain that Mrs. Martin cannot prudently remain longer in this climate. Mr. Martin has been a faithful labourer for several years in the printing and binding department, and is zealous and very acceptable as a Local Preacher. And now he has to commence life with a family, in another sphere.

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BAU, REWA, AND TAVUKI.

10th.—Went to Bau, and corrected some proofs of a new work by Mr. Moore, on the doctrines, for our Native Preachers.

11th.—We went to Rewa. Mr. Waterhouse had been very ill of fever, but was recovering. He and Mrs. Waterhouse suffer considerably from fever, rheumatism, and tic. The low ground at Rewa is very unfavourable to those who suffer in this way. Mr. Waterhouse has, however, managed admirably in gaining so good a site, and has got his large and good house well raised on durable posts: and though hills are more healthy, yet the Missionary feels that he must be near to the people, who strangely object to leave their place of abode for more healthy localities.

12th.—At noon we joined the schooner, at anchor about seven miles from Rewa, and reached our Mission-station in the town of Tavuki, in Kandavu, at noon next day. We found Mrs. Nettleton very poorly. She had been ill indeed—apparently nigh unto death. Mr. Fletcher came from the Institution at Malamby, a distance of three miles, to see us; and on the following day we all went over.

15th.—I preached in the morning at Tavuki. The large chapel was full, and the people looked in earnest. In the afternoon we went to Malamby, where I preached in English, and administered the Lord's Supper. We had six other persons at the preaching.

TRAINING INSTITUTION AT KANDAVU.

On the 16th and 17th I met the students. There have been only seventeen present during the year. The progress of the young men in reading, writing, arithmetic, Old Testament history, and in a knowledge of the doctrines of holy Scripture, was very manifest; and all were clean, respectful, and of an excellent spirit.

The tutor's house is plain and strong, and in a very elevated position. The school-room is large and good, airy and healthy, but somewhat weak by being too high.

The students' houses are tolerably good, and their town is neatly laid out. The paths are straight, wide, and neat, showing that the few students must have been heavily taxed with hard labour, which must have interfered seriously with their progress.

Water has to be brought a considerable distance for the use of all; but the situation is nicely separated from any town, which is an advantage in some respects.

An establishment like this, of such vast importance to our very extensive work, to which one of our number is devoted, must be supplied with more men. Fifty could be conveniently accommodated in the school-room. Many of the lessons given would be of equal service to a large, as to a small, number, without any extra effort on the part of the tutor; and, when divided into classes, he could be assisted by some of the advanced students, to whom such work would be a training for valuable service hereafter at our Circuit Training schools, and for their work in large districts and islands that may be committed to their care.

The tutor and students render valuable help by preaching in the Circuit on the Sabbath; and being so near to the Mission-station, the loneliness is relieved.

Nine young men, who were this year received on trial as Native Ministers, are now sent to this Institution; and also one young man who has been in the work for one year, and on trial. Could we possibly spare some others, without seriously damaging our work, we should rejoice to afford them the advantages of being a year or two under instruction here. Several promising Local Preachers and teachers we have also sent, that they may have the superior advantages now afforded to those who are likely to take a leading part in our work in this large group of islands.

THE MISSIONARY MEETING.

18th.—The Missionary Meeting was commenced to-day at Tavuki, by the teachers from several towns, and the students. They presented fifty-seven cans of oil, of five gallons each. The teachers took the lead, as an example, and in order that the cans may be at liberty for the people. Afterwards, the school-children and others brought yams, fowls, sugar-cane, currants, native cloth, and two turtles, singing with high glee

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as they came and laid down these live offerings to my wife and self. At the close I addressed the people. Among the number present were Paul and Lydia Vea, Tongans who have served in Christ's cause for twenty years. Paul has been a successful pioneer, and is quite a revivalist.

Mr. Nettleton has got well hold of the language, and has gone at his work with all his heart. At Tavuki he has a Circuit Institution of very promising men, who are Local Preachers. Near to Yali he has another training school, of which Paul Vea is president. Philip, the tutor, is very successful in the management of his twenty young men. These establishments will prove of vast service in our work. The schools are conducted with vigour, and the Societies on this large island are well visited, and on the islands adjoining. There are about thirteen thousand souls in the Circuit.

On the 19th we went to the excellent island of Ngalou, on the south side of Kandavu, to open a chapel, which was oppressively crowded with an earnest congregation. I enjoyed the service. What a glorious work has been wrought!

THANGI LEVU.

Thangi Levu, the Chief, is a man of renown, but still a polygamist. I asked him to be married to the woman of his choice; but he wished to delay that for a short time, so that he may not make any mistake when he finally decides. We crossed a narrow part of the island, over which canoes and boats are pulled. In preparing very large drums to beat for worship, Thangi Levu cut down a very sacred vesi tree. He was requested not to venture; but he said, "If the god is in the tree, the axe will be spoiled; but if the axe cuts it, that will be proof that the tree is only wood." One attached to his god made an offering of food to conciliate him. On the following day this devotee died.

A few months ago, when Tui Tavuki was ill, he sent to his son Thangi Levu, requesting him to prepare one hundred pigs for his funeral. He did so, and sent to say all were ready. Tui Tavuki requested all might be taken at once, while he was yet alive; but Thangi Levu heard that his father was somewhat better, and did not hurry, as he did not wish to be deprived of so many pigs without a real cause. Tui Tavuki sent to say he was very ill, and should like the pigs over quickly, to be ready for the Tavuki people, when he died. Thangi Levu sent to say that his canoe was away. When it returned, to prevent any mistake, he went over to Tavuki, and found his father nicely recovering, and spared his pigs, saying, "If you wanted the pigs for Christmas, why did you not say so?"

FULFILMENT OF A PREDICTION BY A POPISH PRIEST.

The French priest who was drowned near Rewa a few weeks ago is said to have told falsehoods when here, and he was violent in his language to our teachers,—determined to make Popery go a-head. In disputing with Samuel, one of our teachers, he said he would give his boat if he could prove that anything was wrong in Catholicism. The teacher instanced the teaching that there were seven sacraments, as there were only two enjoined in the Scriptures, and demanded the boat. He also contended with the father that the celibacy of the Minister was not required in Scripture, as Peter had a wife, whose mother was sick, and. Bishops were to have only one. "Now," said the teacher, "your boat is mine!" The father got quite warm, and said, "If it be right that Missionaries should be married, I shall be drowned in the sea." He was lost on that voyage; and his remark, made publicly, has caused considerable sensation.

PAUL VEA.

On our way home we anchored at Yali, and slept at Paul Vea's. He has been here ten years. His house is large, and very good, with doors which he made himself. He and Lydia have a sofa, tables, chairs, and many little comforts. We had a regular set out at tea, and Mrs. Vea gracefully presided. We had cups and saucers, knives and forks, glass sugar-basin, and cream-jug with goat's milk. On going to bed we were amused to find our own large vesi bedstead, which I had made when in Fiji. It will be likely to last two hundred years longer. Paul cheerfully apologized for defects in his house, saying, "It is only a half caste."

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WEST INDIES.

LAMENTABLE DESTRUCTION OF THE MISSION AT PUERTO-PLATA, ST. DOMINGO.

Extract of a Letter from the Rev. James H. Darrell, dated Turk's Island, October 19th, 1863.

PUERTO PLATA.

Mr. Moon is sending you a file of newspapers, by which you will learn further particulars respecting the Dominican revolution. You will also see that with the exception of our Mission property, and a few other buildings, the whole town of Puerto-Plata has been destroyed by the Spaniards. I was in hopes another vessel would have been over from Puerto-Plata before this; but this letter must go without my being able to inform you if the Spaniards have fired our premises or not. Should our chapel and Mission-house escape, I shall consider it as another proof that God is with us. It seems to me that, as the premises are now matter of dispute between the two Governments, the Spaniards are afraid to increase the difficulties of the question by destroying our property; and who knows but that the Lord will make the very means which have been employed in crushing our Mission the means of its preservation? I pray earnestly that He will. We have no positive information from Samana; but there is a report, which seems to have emanated from the Spaniards, to the effect that there has been severe fighting in Samana, and that that town is destroyed also. We have about five hundred refugees over here, and many of them are destitute; but the community intends providing for them. Almost every person has left Puerto-Plata. Whether they will return or not after the struggle is over, I know not. But it will be twenty or thirty years hence before the town will be built up again. The general opinion is, that Spain will have to abandon the island. One of our members has been shot,—Mr. John Cooper. He was killed whilst striving to save his property. Two others are in prison. Our premises were not occupied by the Dominicans, as stated in the "Standard:" they were merely entrenched behind them. I am told that the accounts in the "Standard" are otherwise quite correct. Most of our people are over here; but, poor creatures, they have lost all they had.

Extract of a Letter from the Rev. Francis Moon, dated Grand Turk, October 17th, 1863.

GRAND TURK.

With reference to the work of God in this Circuit, it affords me pleasure to state, that the blessing of the great Head of the Church continues to attend our labours. It is true, we cannot report any large increase in the numbers; but we have maintained our ground; notwithstanding the numerous difficulties with which we have had to contend. The conduct of some of our members is not all we could desire; but we are glad to witness in others a sincere piety, manifested by a godly walk and conversation, and also by a regular attendance on the means of grace, both public and private. Our congregations are very large and attentive, especially at Grand Turk. Our great want, however, is a larger measure of the Spirit's influence, to render the preached word effectual, and make it the power of God unto salvation. We are sensible that Paul may plant, and Apollos water, but that the increase must come from God; and we are earnestly praying for and expecting a revival of God's work, and hope that before long many who are now convinced, but undecided, will "give themselves to the Lord, and unto us by the will of God."

PUERTO-PLATA.

You will, I am sure, be grieved to learn that Puerto-Plata is in ashes. The conduct of the Spanish troops garrisoned there has been disgraceful in the extreme. On Sunday the 4th instant, after having pillaged the town, they fired it, by throwing shells and grenades from the fort: the

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result is, that the whole of the inhabitants are plunged into the utmost distress, and have had the mortification to see the fruits of many years of toil swept away at a stroke. Of the persons who have fled, six hundred and sixty-seven have taken refuge here; of these a few Germans have gone to New York; the rest remain here, and some of them, having lost their all, are dependent on charity for the means of subsistence. The Mission premises, and a few huts, were standing when the last vessel left; but it is feared they have, ere this, been destroyed.

By later intelligence it is reported that the Wesleyan Mission premises in Puerto Plata have been entirely destroyed by the Spanish soldiery.

BRITISH GUIANA.

DEMERARA.

Extract of a Letter from the Rev. Mark M. Deurwaarder, dated Friendship, Demerara, October 22nd, 1863.

FRIENDSHIP and Buxton form two large villages, contiguous to each other, the population being estimated at over four thousand.

The people we found in a very unsettled condition, arising principally from political excitements.

We hope that the agitation is fast passing away, and that soon a more satisfactory state of feeling will obtain; but we cannot close our eyes to the painful fact, that our Society in these places has sustained serious injury.

On our arrival we held Society meetings, read and explained our Rules, and insisted on conformity to them, as an indispensable condition of church-fellowship. The result has, we trust, been, on the whole, beneficial.

The large and commodious chapel here is generally well filled on the Sabbath, morning and evening.

By the great congregations that assemble, and by the hallowing and sacred influences attending the ministrations of the word, we argue the Lord's presence with us. A few have been added to our numbers. Some who some time since left us, are feeling a return of old affections, and are desirous of again joining themselves to us.

ESSEQUIBO.

Extract of a Letter from the Rev. George Lockett, dated Anna Regina, Essequibo, November 5th, 1863.

I AM thankful to inform you that lately I have had some cheering evidences that God's word is not preached here in vain. Some of our most intelligent hearers have manifested a strong desire to flee from the wrath to come, and I trust they will soon be enabled to rejoice in the assurance of pardon. Our congregations are very good in the evenings, but not satisfactory in the morning. I believe our congregations would be much larger if we had a good chapel; as the low school-room underneath the Mission-house is very uncomfortable when it is crowded. Frequently we have no alternative but either to be almost suffocated, or to have such a wind passing through the place that the candle-shades prove ineffectual to preserve the lights from being blown out. We are still making efforts to augment the new chapel fund, and hope to add about £20 to it this year; but the people are getting tired of giving and seeing no chapel, and I think they would contribute more freely if the chapel were commenced. Our people here, with the exception of two or three, are very poor; yet, notwithstanding reduced wages, scarcity of employment, and other disadvantages, they generally pay their weekly contributions very regularly.

I have not had the privilege of visiting Wakenaam for some months, but I learn from my Superintendent that land is purchased for the erection of a chapel,

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some money is already collected, and extraordinary promises made by the people, considering their poverty and the times; but from the beginning at Wakenaam we have seen what can be done when the will is good. The great need of a chapel can only be understood by those who are thoroughly acquainted with our position there. At present we hold service in a small dilapidated chapel that was built by the people for another body; and as they have no teacher there now, we are allowed the use of it; but I fear efforts are being made by other parties to deprive us of that privilege. The old chapel is worth nothing but its use until we can build one of our own; and I am fully convinced the sooner we do so the better, that the mouths of our opponents may be stopped, and that there may be a standing proof to the inhabitants that we intend to continue our efforts, and not to leave them after a time, as some have prophesied. The fact that land is purchased and paid for, has already made a good impression upon the minds of the people. Although it is not yet two years since that Mission was first commenced, we have now a Society equal, if not superior, to any in the Circuit. I do not know if the coming District-Meeting will ask the Committee for help in the erection of the chapel at Wakenaam; if it do, I hope, if possible, it will be granted; for I do not see how the people, with all their liberality, can contribute sufficient to build a good chapel.

Our Missionary Meetings commence next week. I hope we shall have good attendance, and good collections; both very much depend upon the weather here. We have an increase in the number of subscribers at Anna Regina, and I am hoping for more.

REVIEW.

Abridged from the Literary Supplement to the "Ceylon Examiner," of September 30th, 1863.

The Sacred Books of the Buddhists, compared with History and Modern Science. By the Rev. R. Spence Hardy, Hon. M.R.A.S., pp. 177.

THE reader requires no formal introduction of the writer before us; for he has been before the public for a long time, and in various capacities. He is known as the only European who speaks Singhalese and Portuguese with the fluency of his native tongue. He is the Missionary who was instrumental in getting rid of the unholy connexion between Government and idolatry which had long existed in this country. He was the editor of that useful and valuable little periodical, "The Friend," which was maintained for a far longer time than any other in Ceylon, and for which numbers of applications still arrive from different parts of the world. Those who have lately heard his lecture on the Holy Land can form a just conception of the merits of a popular work by him on the same subject. He is, moreover, the author of two valuable works on Buddhist Monachism, and on Buddhism generally. They are unsurpassed, in the correctness of the matter they contain, by any that have as yet been published on the same subjects; and it was indeed not an idle compliment which Sir Emerson Tennent paid their author when he said, that "the most profound and learned dissertations on Buddhism were found in them." Those who have read these treatises, and have doubtless observed the depth of thought, the correctness of fact, and the beauty of language exhibited therein, can alone judge of his competency for the work he has last undertaken.

Indeed, there is not a European in the wide world, and, in sober truth, there never *was*, if we except his lamented predecessor, the Rev. Daniel J. Gogerly, who is more competent to execute the task he has undertaken than the writer before us. We certainly have had eminent Oriental scholars in various parts of the world; but the merit of having successfully unfolded the mysteries of Buddhism rests entirely with those who have been connected with Ceylon, The eminent scholar who has left a deathless name by the establishment of the Royal Asiatic Society, "never read a line of the canonical books of Buddhism." Colebrooke, Wilson, Max Muller, Williams, and Muir, have but imperfectly investigated a religion which is entirely perpetuated by means of the Pali and the Singhalese. Burnouf and Lassen, who

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had but one canonical work of the southern Buddhists, and who devoted a great portion of their lives to the examination of the Pràkrit and Buddhism, misapplied their wonderful talents by confining their studies to the versions of the heretics who had seceded from the Buddhist church at the third Convocation. Grimm, whom Lassen calls "the glory of Germany," Bopp, whose researches in philology have become the very basis of scientific investigations connected with the Eastern and Western hemispheres, may also be mentioned, with Rask, Goldstucker, Weber, Benfey, Kuhun, Stanislas Julien, Colonel Sykes, and a number of others, who have contributed most valuable information on matters connected with the Sanskrit and Oriental literature in general; but little indeed regarding the religion of the southern Buddhists. Professor Spiegel, the translator of a Buddhist work, *De Officiis Sacerdotum Buddhicorum*, has not even detected the error of the name *Kammavàkya*, by which it is called. Fausboll, the learned translator of one of the most ancient as well as authentic works of Buddhism, the *Dhammapada*, and of a few fables, which are generally known as *Jàtakas*, had but few opportunities to examine into the system of the Buddhist religion. Barthelemy St. Hilaire, an accomplished French scholar, has contributed his *Le Bouddha et sa Religion*, and it is doubtless a very "lively picture" of Buddhism; but it is mixed up with a good deal of the *undoubted* fictions which have so largely entered into the system of Tibet, Nepal, and China. For the same reason the researches of Csoma de Koros in Tibet, of Hodgson in Nepaul, of Schmidt in Mongolia, of Remusat, Klaproth, and Landresse in China, though valuable for purposes of comparison, and for establishing several facts connected with history, science, and philology, are nevertheless useless for the chief end for which Buddhism may be studied by the Christian Missionary, namely, for displacing it by the exposure of its defects.

The Rev. F. Mason, of Burmah, and Brigandent, a dignitary of the Roman Church, have doubtless contributed valuable assistance to the study of Pali and Buddhism; and the works of the American Professors, especially of Salisbury, are invested with very great interest. Yet the fact still remains, that Europeans in Ceylon have alone rendered the most valuable assistance to the study of both.

Again: of the *Jainas*, whose works furnish many historical facts, we have had many valuable contributions; especially from Dr. Stevenson, of Bombay, the translator of *Kalpa sutra*, and James Bird, Esq., the author of "Historical Researches on the Origin and Principles of the Buddha and Jaina Religions," and these, like the labours of the translator of *Malalengara Vottu*, and of other eminent Orientalists whom we have noticed, though full of interest as developing the history of India and also of Buddhism, are nevertheless devoid of that information which a Missionary must have for the refutation of the pretensions of the orthodox Buddhist.

We now come to Ceylon, and must first name the Rev. Benjamin Clough, a Wesleyan Missionary, who translated the same work into English which Spiegel has rendered into the Latin. The services he has rendered to the study of Buddhism are not confined to his Dictionary, and to the collection in it of explanations of *religious terms*, which have served as the only guide to many a continental scholar.

His Pali Dictionary, by which we mean the *Abhidanappadapika*, is the only published work of the kind in the world, if we except that of Mr. Gogerly, which is still in manuscript. The *Bàlavatàra*, which had been translated by Tolfrey, and which Clough successfully carried through the press after the death of its author, is the only Pali grammar accessible to the European scholar. Indeed, it was the publication of this work which induced the Hon. George Turnour to learn the Pali, and "to direct the minds of the learned in Europe to its study." (Spiegel, p. iv.) He was indeed an accomplished scholar; and the services he rendered to the cause of Asiatic history and chronology in conjunction with his learned coadjutor Princep, are generally appreciated by those who have made the Pali their study. He translated also many of the original works of the Buddhists; but he had but one object in view—of establishing the value and importance of the historical works of the Buddhists. Though he has detected many perversions of the historian, and of the religious enthusiast; yet it must be confessed that he paused not to examine the subtle philosophy of the Buddhists, or by philological investigations to expose their

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statement,—that the *Pitakattàya* and its commentaries have been brought down for centuries in the memory of man.

Though, again, his successor in the field of Pali literature, the Rev. Daniel J. Gogerly, had not devoted his time to purely philological investigation, yet he did that which his vocation imperatively called upon him to do,—to render the study of Pali subservient to the overthrow of Buddhism. To use his own words:—"It must not be supposed that researches into these hidden doctrines of Buddha are of little service to a Christian Missionary; for he has not, in this country, merely or even principally to expose the erroneous opinions held individually by those among whom he labours, but to overturn from its base, if possible, the system of Buddha." ("The Friend," vol. ii., pp. 62, 63.)

With such a praiseworthy object in view, Mr. Gogerly devoted his time and energies, by the exposure of untenable Buddhistical doctrines, to the displacement of the system of Gotama. We bear willing testimony to the success that attended this particular branch of his Missionary work, of which his *Pragnapti* is the most prominent. To our own knowledge he was the only Pali scholar who could master the *Pitakas* and their glosses in the absence of his pundit. Such indeed was his knowledge of the doctrines of Buddhism, that when controversies arose in the Buddhist church in Ceylon, Gogerly was the umpire whom contending Buddhist priests selected for the determination of their differences. It is unnecessary to expatiate on his uncommon attainments, or to enumerate all he has written, and all he has translated. They are scattered over the pages of many a periodical in this island. They have gone to all parts of the world; and are found quoted in the works of many a scholar.

The coadjutor of Mr. Gogerly in his Missionary labours for twenty years, and the man who chiefly profited by his Oriental studies, is the writer of the work before us. He has now returned amongst us, after many years' sojourn in his native land, to add to his previous acquirements a thorough knowledge of the Pali, which the reader will find to be already of no mean order from the extracts in the Appendix, and the frequent references which he makes to the *Pitakas*.

DEPARTURES.

THE Rev. Messrs. A. B. Gardiner, C. B. Sykes, and G. Davis, embarked at Liverpool, in the steamship "Athenian," on the 23rd of November, for Western Africa.

The Revs. Josiah Hudson and Samuel Normington embarked in the steamship "Hydaspes," on the 28th of November, for Madras.

The Rev. William Cleaver and family embarked in the steamship "La Plata," on the 2nd of December, for St. Vincent's.

Dr. J. Porter Smith (medical Missionary) and Mrs. Smith, with Miss Broxholme, embarked in the ship "Brockham," on the 10th of December, for China.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £8,920. 5*s*. 8*d*.

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	£.	s.	d.
CORNWALL DISTRICT.			
Redruth	76	10	3
Camborne	150	0	0
Falmouth	134	12	4
Truro	131	11	9
Gwennap	32	0	0
St. Agnes	46	14	9
St. Austell	140	5	4
St. Mawes	21	0	0
Bodmin			
St. Columb	27	0	0
Penzance	160	0	0
St. Just	76	0	0
St. Ives	59	7	7
Scilly Islands	40	5	6
Helston	153	9	10
Hayle	62	10	0
Marazion	35	0	0
EXETER DISTRICT.			
Exeter	62	8	8
Tiverton	10	0	0
Taunton, &c.	17	10	0
Bridgewater	20	0	0
South-Petherton	45	16	7
Budleigh-Salterton	10	0	0
Axminster			
Bridport	56	3	11
Barnstaple	20	0	0
South-Molton			
Bideford	47	10	0
Dunster	40	0	0
Okehampton	10	10	0
Teignmouth	10	11	0
BRISTOL DISTRICT.			
Bristol (King Street)	356	13	6
Ditto (Langton St.)	21	18	0
Ditto (Clifton)	12	13	0
Kingswood	38	5	9
Banwell			
Weston-super-Mare			
Stroud			
Dursley			
Winterbourne			
Gloucester			
Tewkesbury	25	18	3
Cheltenham	63	13	3
Newport (Mon.)			
Cardiff	111	1	7
Bridgend	15	0	0
Monmouth, &c.			
Chepstow			
Abergavenny	11	0	0
Pontypool			
Ledbury			
Hereford	20	0	0
BATH DISTRICT.			
Bath	59	0	0
Bradford-on-Avon	75	0	0
Midsomer-Norton	26	11	10
Frome			
Warminster			
Melksham			
Devizes			
Shepton-Mallet	45	0	0
Castle Carey, &c.	20	0	0
Sherborne	30	0	0
Weymouth	20	0	0
Portland			
Dorchester	7	0	0
Shaftesbury			
Glastonbury	20	0	0
SWANSEA DISTRICT.			
Swansea	60	0	0
Gower			
Neath	16	0	0
Merthyr-Tydvil			
Brynmawr	5	0	0
Brecon			
Carmarthen	12	0	0
Haverford-West	33	0	0
Pembroke	121	19	1
SOUTH WALES DISTRICT.			
Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.			
Cardiff			
Cowbridge			
Brecon			
Llandilo			
Carmarthen			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes			
NORTH WALES DISTRICT			
Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.			
Liverpool, Welsh	36	0	0
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli			
Barmouth			
Dolgelly			
Llanfyllin			
Llanfair			
BIRMINGHAM AND SHREWSBURY DISTRICT.			
Birmingham	224	16	6
West-Bromwich			
Wednesbury (Springhead)	84	0	0
Ditto (Wesley Chapel)	117	19	7
Walsall (Wesley)	99	3	3
Ditto (Centenary)			
Wolverhampton	195	0	0
Dudley			
Tipton	40	0	0
Stourbridge	45	6	6
Stourport	75	14	6
Worcester			
Bromsgrove			
Evesham	27	0	0
Redditch			
Coventry			
Leamington	16	16	0
Stratford-upon-Avon			
Hinckley	20	0	0
Shrewsbury	45	0	0
Madeley	50	0	0
Wellington	125	12	0
Ludlow			
Kington			
Knighton	25	0	
MACCLESFIELD DISTRICT			
Macclesfield	75	0	
Buxton			
Congleton	65	1	0
Sandbach	33	10	0
Namptwich, &c.	75	0	0
Northwich	106	0	0
Burslem			
Tunstall	27	0	0
Newcastle	50	0	0
Longton			
Stafford	20	0	0
Leek	143	9	6
Uttoxeter			
Cheadle	78	2	0
LIVERPOOL DISTRICT.			
Liverpool, North	592	1	7
Liverpool, South	588	17	3
Waterloo			
Birkenhead	195	9	6
Seacombe			
Chester	140	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham			
Whitchurch	67	2	0
Warrington	30	0	0
Runcorn	175	5	1
St. Helen's, &c.	59	10	9
Southport	100	0	0
Ormskirk	28	0	0
Wigan	20	0	0
Preston	185	0	0
Chorley	25	0	0
Blackpool & Garstang	30	0	0
Lancaster	12	10	0
Newtown	1	1	0
MANCHESTER AND BOLTON DISTRICT.			
District Anniversary	147	0	2
First Manchester	257	10	10
Second Manchester	101	4	6
Third Manchester	200	0	0
Fourth Manchester	75	0	0
Fifth Manchester	299	1	6
Sixth Manchester	182	5	7
Manchester, Welsh			
Altrincham	243	11	8
Stockport, North			
Stockport, South	50	0	0
New Mills	39	4	0
Glossop			
Ashton-under-Lyne	30	0	0
Oldham	103	14	11
Saddleworth			
Bolton, South	361	10	0
Bolton, North	245	0	0
Rochdale	165	13	6
Heywood			
Burnley	217	0	0
Padiham	30	0	0
Bury	42	10	0
Blackburn	36	0	0
Haslingden	71	12	9

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	£.	s.	d.
Accrington	75	0	0
Bacup	150	0	0
Colne	115	0	0
Clitheroe	35	13	0
Leigh	82	0	0
Didsbury College	11	3	6
HALIFAX AND BRADFORD DISTRICT.			
Halifax	100	0	0
First Huddersfield	130	0	0
Second Huddersfield	105	0	0
Holmfirth	59	10	0
Sowerby-Bridge	67	5	0
Todmorden			
Denby-Dale			
Bradford, West	179	16	7
Bradford, East	109	0	3
Bradford, South			
Keighley	151	6	0
Bingley	20	0	0
Shipley			
Skipton	81	16	10
Addingham			
Grassington			
Settle	30	19	4
LEEDS DISTRICT.			
First Leeds	668	11	11
Second Leeds	529	17	0
Third Leeds	202	3	0
Fourth Leeds	119	0	0
Bramley	95	14	9
Wakefield	210	0	0
Birstal	150	0	0
Dewsbury	150	0	0
Knaresborough	196	3	9
Harrogate	27	18	6
Otley	205	0	0
Pateley-Bridge	85	0	0
Pontefract	216	12	0
Cleckheaton			
Yeadon	28	0	0
Woodhouse-Grove	35	11	8
District	1702	4	9
SHEFFIELD DISTRICT.			
Sheffield, West	175	11	9
Sheffield, East	256	3	10
Chesterfield	48	0	0
Bakewell			
Bradwell	42	17	4
Rotherham	162	12	1
Wath	38	0	0
Doncaster	155	0	0
Barnsley	33	0	0
Retford	65	19	5
Worksop	34	0	0
NOTTINGHAM AND DERBY DISTRICT.			
Nottingham, South	80	0	0
Nottingham, North	48	15	0
Ilkestone			
Mansfield	55	16	1
Newark	225	0	0
Bingham	41	0	0
Leicester	55	0	0
Melton-Mowbray	42	0	0
Oakham			
Stamford	40	0	0
Grantham	67	16	7
Peterborough			
Loughborough			
Castle-Donington	20	0	0
Derby	162	0	0
Ashbourne	56	7	0
Belper	18	12	6
Ripley			
Ashby-de-la-Zouch	66	0	0
Burton-on-Trent	57	0	0
Cromford	10	0	0
LINCOLN DISTRICT.			
Lincoln	277	10	0
Sleaford	80	0	0
Market-Raisen	171	16	0
Louth	391	14	6
Horncastle	184	5	0
Alford	184	1	9
Coningsby	18	0	0
Spilsby	60	0	0
Boston	88	5	0
Wainfleet			
Spalding	56	2	9
Bourne			
HULL DISTRICT.			
Hull, West	318	16	4
Hull, East	181	9	0
Beverley	134	14	5
Driffield	115	0	0
Howden	152	4	3
Patrington	42	10	0
Hornsea	20	0	0
Grimsby	485	0	0
Gainsborough	122	10	0
Epworth	15	0	0
Snaith	111	9	8
Brigg	110	1	0
Barton	468	5	0
Bridlington	157	18	0
YORK DISTRICT.			
York	1424	19	0
Tadcaster	275	11	0
Pocklington	234	0	0
Malton	235	5	5
Easingwold	155	5	0
Helmsley	50	0	0
Scarborough	513	3	7
Pickering	215	0	0
Thirsk	308	6	3
Ripon	105	0	0
Selby	375	0	0
WHITBY AND DARLINGTON DISTRICT.			
Whitby	63	0	0
Danby			
Stokesley	20	0	0
Guisborough	20	0	0
Darlington	107	14	0
Stockton	85	12	1
Barnard-Castle	65	0	0
Bishop Auckland	38	0	0
Middleham	44	6	4
Hawes, &c.	16	0	0
Richmond	40	0	0
Reeth	20	0	0
Bedale	19	0	0
NEWCASTLE DISTRICT.			
Newcastle	163	5	7
Gateshead	47	10	0
North Shields	196	0	0
Blyth, &c.	23	15	0
South Shields	28	0	0
Sunderland	69	15	4
Houghton-le-Spring	36	17	6
Durham	24	16	6
Wolsingham	41	10	0
Hexham	30	3	0
Shotley-Bridge	61	0	1
Alston	21	0	0
Allendale-Town	3	0	0
Alnwick	16	0	0
Berwick	5	0	0
CARLISLE DISTRICT.			
Carlisle			
Brampton			
Whitehaven, &c.	20	5	5
Cockermouth, &c.	8	12	6
Appleby	20	0	0
Penrith	130	0	0
Wigton, &c.			
Kendal	44	5	7
Ulverstone	25	0	0
Dumfries			
ISLE OF MAN DISTRICT.			
Douglas	106	0	0
Castletown	22	0	0
Ramsay and Peel			
EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh	2	2	0
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East	17	0	0
Glasgow, South	57	16	9
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen	25	0	0
Dundee			
Perth	5	0	0
Arbroath, &c.			
Banff			
Inverness			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			
HIBERNIAN AUXILIARY	1000	0	0

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
City Road	27	15	0
Highbury	65	0	0
Chelmsford	8	7	7
Albion Street	5	0	0
Blackheath	22	12	6
Walworth	40	2	5
Hammersmith	19	0	0
Windsor	20	0	0
Waterloo Road	9	14	4
Colchester	44	12	11
Ipswich	62	0	0
Chelsea	25	0	0
Bow	6	8	0
Bromley	10	0	0
Cambridge	45	0	0
Deptford	13	5	0
Hackney Road	24	14	10
St. Alban's	9	10	0
Kingston and Cobham	9	14	3
New North Rd.	19	2	8
Tunbridge Wells	23	8	6
Kentish Town	10	0	0
Lambeth Juvenile Society	14	16	10
Limehouse	4	18	8
Enfield	2	4	0
Croydon	30	0	0
Tottenham	4	2	1
Leyton	6	1	6
	582	11	1

LEEDS DISTRICT.

First Leeds	10	0	0
Second Leeds	87	17	1
Third Leeds	79	13	3
Fourth Leeds	25	0	0
Knaresborough	50	0	0
Pateley Bridge	32	0	0
Bramley	74	18	4
Wakefield	75	0	0
Otley	60	0	0
Dewsbury	50	0	0
Yeadon	28	0	0
Birstal	100	0	0
District	73	13	7
	746	2	3

OXFORD DISTRICT.

High Wycombe	13	0	0
Reading	27	0	0
Witney	46	18	0
Oxford	14	12	11
Hungerford	30	0	0
	131	10	11

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wolverhampton	145	0	0
Stourbridge	30	0	0
Leamington	16	16	0
Shrewsbury	15	0	0
Evesham	27	0	0
Stourport	22	2	3
Walsall (Wesley)	82	3	3
Hinckley	20	0	0
Kington	25	0	0
	383	1	6

BEDFORD AND NORTHAMPTON DISTRICT.

Northampton	48	0	0
Rugby	20	0	0
Kettering	17	0	0
Leighton Buzzard	30	0	0
Dunstable	65	10	0
Market Harborough	2	18	8
Aylesbury	33	0	0
Higham-Ferrers	20	0	0
Wellingborough	20	0	0
	256	8	8

SHEFFIELD DISTRICT.

Retford	54	19	5
Bradwell	33	0	3
Sheffield, West	131	5	8
Chesterfield	30	0	0
	249	5	4

BRISTOL DISTRICT.

Bristol (King Street)	45	17	3
Abergavenny	11	0	0
Tewkesbury	25	18	3
Hereford	20	0	0
	102	15	6

WHITBY AND DARLINGTON DISTRICT.

Darlington	67	14	0
Middleham	44	6	4
Reeth	20	0	0
Bishop Auckland	38	0	0
Stockton	25	0	0
	195	0	4

KENT DISTRICT.

	£.	s.	d.
Gravesend	69	7	0
Rochester	25	0	0
Sandhurst	46	9	10
Ashford	10	0	0
Canterbury	10	0	0
Faversham	25	0	0
	186	6	10

NOTTINGHAM AND DERBY DISTRICT.

Newark	90	0	0
Ashby	27	10	0
Burton	12	0	0
Melton Mowbray	42	0	0
Mansfield	36	1	0
Derby	42	0	0
	249	11	0

NORWICH AND LYNN DISTRICT.

Norwich	25	0	0
Holt	15	0	0
Lowestoft	22	0	0
Downham	37	10	0
Yarmouth	37	0	0
Diss	10	0	0
Ely	25	0	0
	171	10	0

LINCOLN DISTRICT.

Lincoln	77	10	0
Louth	136	10	0
Alford	45	0	0
Spilsby	60	0	0
Boston	55	0	0
Horncastle	78	5	0
Coningsby	10	0	0
Spalding	23	10	9
	485	15	9

DEVONPORT DISTRICT.

Devonport	30	13	6
Plymouth	23	2	4
Camelford	14	0	0
Ashburton	36	0	0
Launceston	27	6	3
Callington	72	0	9
	203	2	10

ISLE OF MAN DISTRICT.

Douglas	50	0	0

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The following District Remittances have also been received. Particulars are omitted till next month.

	£.	s.	d.		£.	s.	d.		£.	s.	d.
Liverpool	578	0	9	Macclesfield	499	0	6	York	215	3	6
Cornwall	652	5	4	Exeter	73	4	7	Swansea	39	5	7
Bath	80	0	0	Edinburgh,&c.	25	0	0	Manchester & Bolton	995	19	5
Carlisle	25	0	0	Halifax, &c.	186	13	7				
Newcastle	197	16	6	Hull	286	6	5				

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
Legacy of James Meek, Esq., Alderman, *Middlethorpe Lodge, York*, by his son, James Meek, Esq., Alderman, sole Executor, duty free	500	0	0
A Thank-Offering for mercies received	200	0	0
Legacy of Thomas C. Wrigley, Esq., *Woodfield Lodge*, near *Huddersfield*, Rev. A. Wrigley, C. W. Hardy, Cozens Hardy, and J. J. Colman, Esqrs., Executors, and Mrs. Emma Wrigley, Widow, Executrix, £200, less duty	180	0	0
Legacy of Mr. John Jones, of *Tredegar*, Messrs. D. Price and E. Rosser, Executors, £100, less duty	90	0	0
Legacy of George Youell, Esq, of *Tierhogan House, Portarlington*, £100, less by duty, &c., by Rev. James Hughes, *Tullamoore*	81	11	4
Legacy of John Ormond Mills, Esq., late of *Cheltenham*, Frederick Mills, Esq., Executor, duty free	50	0	0
Mr. John Burton, *Leeds*	50	0	0
Proceeds of a Bazaar held by the Ladies of the Misses Britten's Educational Establishment, *Hawthorne-House, Nantwich*	21	0	0
Legacy of Mr. Midford Atkinson, of *Warwick*, near *Carlisle*	19	19	0
A Mother's second Gift for her dear Boy	10	0	0
Mr. Samuel Holmes, *Leeds*	10	0	0
W. L. Jordan, Esq., *Wickham, Canterbury*	10	0	0
Brunswick Bazaar, *Leeds*, Mrs. Wilson and Mrs. Lobley (additional)	10	0	0
James Douglas, Esq., *Cavers, N.B.*	5	0	0
A Friend at *Whitby*, for Germany, in memory of Mr. Müller	3	0	0
Captain Locke, of the "Invincible"	2	10	0
Ditto, for the China Mission	2	10	0
J. W. Evans, Esq., per "Record"	2	0	0
E. W. H. W., a guinea, old coins, &c.	2	0	0
Mr. F. Lipscombe, 233, *Strand* (Donation)	1	3	6
Mr. R. Meddins, *Newtown*	1	1	0
George Thompson, Esq., *Maida-Hill*	1	1	0
Mr. S. F. Edwards	1	0	0

Printed by William Nichols, of 3, Bellevue Cottages, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—December 26th, 1863.

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JANUARY 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For FEBRUARY, 1864.

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THIRD SERIES. VOL. XI.

FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
Rowland Rees, Esq., *Dover*	100	0	0
Mr. and Mrs. E. Westhead, in memory of their respected parents, the late Edward Westhead and George Royle Chappell, Esqrs., of *Manchester*, per Rev. John Mason	50	0	0
Mrs. Hoole, *Liverpool Road*	50	0	0
Mr. George Wragg, *Loughborough*	40	0	0
T. B. Smithies, Esq., per Rev. W. M. Punshon, A.M., (one third of promised contribution)	35	0	0
W. L. Jordan, Esq., *Canterbury*	25	0	0
W. H. Petty, Esq., *Harrogate*	25	0	0
Joseph Tennant, Esq., *Hemingborough, Selby Circuit*	20	0	0
Rev. R. B. Lyth, *Woodbridge, Suffolk* 21 0 0			
Mr. L. M. Hardy 1 1 0			
	22	1	0
Rev. John Lomas, *Richmond College*	21	0	0
Mrs. Elizabeth Pearson, *South Shields*, in memory of her husband, the late Mr. Robert Pearson 5 0 0			
Miss Pearson, in memory of her father 5 0 0			
For her niece and nephew,—Mary Elizabeth Pearson and Robert Pearson Nixon 1 0 0			
	11	0	0
Rev. Benjamin Field	10	10	0
Mr. W. Smale, *Dover*	10	0	0
W. Gilbert, Esq., *Canterbury*	10	0	0
Rev. Samuel and Mrs. Broadbent, a Thanksgiving to God for His having called their two sons to the Missionary field	5	5	0
Mr. and Mrs. D. Ivall	5	5	0
Rev. John Martin	5	5	0
Rev. T. H. Squance, *Portsmouth*	5	5	0
Mr. George Flashman, *Dover*	5	5	0
E. D.	5	0	0
Rev. Joseph Little, *Hebden Bridge*	5	0	0
Rev. Alexander Hume, *Manchester* (First instalment)	5	0	0
Rev. G. T. Taylor, *Bedford* (one half)	2	10	0

	£.	s.	d.		£.	s.	d.
Plymouth	100	0	0	Tipton	5	0	0
Devonport	78	0	0	Harrogate	13	16	2
Tavistock	17	12	0	Bramley	47	6	9
Penrith	35	0	0	Sheffield West	78	0	0
First Birmingham	94	4	0	Chesterfield	35	0	0
Second Birmingham	17	2	0	Bristol, King Street	61	1	9
Third Birmingham	7	2	0	Ditto, Langton Street	32	10	0
West Bromwich	2	1	0	Ditto, Clifton	27	0	7
Second Wednesbury	10	10	0	Kingswood	1	0	0
Wolverhampton	39	14	0	Hull District	89	6	8
Stourbridge	17	7	0	Exeter District	70	18	11
Madeley	5	5	0				

CHRISTMAS OFFERINGS.

	£.	s.	d.		£.	s.	d.
York	20	0	0	Dunbar	1	16	0
Manchester, Grosvenor Street	17	12	0	Kettering	5	12	11
Holt	2	12	3	Cobham	3	11	3
Waterloo	15	6	11	Southport	16	16	9

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JANUARY 25, 1864.

NO. 122. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

FEBRUARY, 1864.

THE JUBILEE CELEBRATION ON MISSION STATIONS.

INDIA.

NEGAPATAM.

Extract of a Letter from the Rev. George Fryar, dated Negapatam, October 9th, 1863.

JUBILEE.

You will be pleased to hear good news from the Tamil country. The Jubilee trumpet has been blown in Negapatam, and financially there has been a hearty response. I suppose I may say 500 rupees, that is, £50. I wish I could say fifty hearts; but people give their money who will not give themselves, and some who countenance Christianity will not look unto Christ.

Great was our joy, on receiving the Conference news, to know what liberal things were being devised at home; but greater still when the Jubilee dawned upon us. It brought us blessings. We heard the joyful sounds. We hastened to the house of God—our Father's house. We threw our mites into the treasury, and sent up, in unison with our brethren of every colour and every clime, a song of praise to heaven.

"Blow ye the trumpet, blow,
The gladly solemn sound:
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come;
Return, ye ransom'd sinners, home."

Did some one suggest that we ought to wait for fifty years, and make a Centenary of it? That would have placed us alongside of the parrots, which wait for the cotton-pods to ripen.

Thank God that the Jubilee has sounded, and thank God for the hope that a second Jubilee may not be needed. Before another Jubilee can sound—before the nineteenth century can close—will not another trumpet sound? and will not the Conqueror of the Nations appear on His white horse?

The future will eclipse the past. Our fathers have told us of the wonderful works which God did in their days, and in the days before them. But we shall see greater things than these. Even here in India, where God's servants have seemed to be beating the air, it shall shortly be made manifest that they have been beating the prince of the power of the air. Here, where they have been thought to sow their seed upon a changeless sea, it shall soon appear that beneath the water on which the rice was cast lay a large and fruitful field. Here, where faith has had its greatest trials, it shall have its greatest triumphs. Here, where Christ has been most despised, He shall be most glorified. The wilderness shall become a fruitful field, and the desert shall rejoice and blossom as the rose.

MADRAS.

Extract of a Letter from the Rev. William O. Simpson, dated Royapettah, December 12th, 1863.

I SEND you this day by book-post a copy of the fifth edition of "Ward's Hindus." May I beg your acceptance of it? My own position as a Missionary is the only ground of my having had anything to do with the book, and my Mission life began at the Centenary Hall. What I am as a Missionary, I owe to the Tamil language, and my first lessons in Tamil were learnt at your side. May I then hope that you will look upon the book as a sign that I

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often think gratefully of the hours spent with you? I have had little to do with the work, having merely written the Introduction, and a couple of articles upon it in the "Madras Daily Times." But the reviser for the press is a Methodist, and Mr. Higginbotham, the publisher, you know is a Methodist; so that altogether we have some interest in the book. If I could afford it, I would send a copy to each of our Institutions, and place fifty copies in your hand to be given to the young men who may be selected for our Indian work. I must from necessity forego that pleasure.

We are taking a very deep interest in the Jubilee movement. Being myself a Leeds man, I felt more than ordinary joy in reading the accounts of the noble deeds done, and the hearty words spoken there, in October last. The different Circuits in our District will, I am sure, do their part. Mr. Stephenson began well at Negapatam: Trichinopoly followed; but we have not yet heard the results. Madras North (or Black Town) has done nobly, beyond all expectation, when we remember what they have been doing for their Minister, his house, and the chapel. The meeting was held last Monday evening in Black-Town chapel: it was the best meeting of any kind that I have been at in Madras. The Rev. W. Gray, the Secretary of the Church Society, gave a very effective speech, full of charity and zeal. As far as I know, more than 3,000 rupees have been raised. I hope, D.V., to preach the Jubilee sermon at the Mount to-morrow evening, and the meeting is to be held on Monday evening. As for our own Circuit, Royapettah, we shall not be able to cut so large a figure as our neighbours, as Mr. Burgess and I are the only Europeans in it. We have had our Missionary Anniversary already. Mr. Webb, of the American Matura Mission, preached the sermon, and the meeting was held last Wednesday evening. It was good in every respect. We have been making regular efforts during the year to increase the income of our little Circuit from its own members, and we have met with most encouraging success. Every quarter has advanced upon the preceding one, and I have great hopes that the income for the year will be about 140 or 150 rupees; that is, one fourth, or thereabouts. of the salary of our native colleague, Mr. Ambrose. You will. I am sure, be thankful for such a result; especially when I remind you that we number only sixty members, and that only one or two have more than 10 rupees (£1) per month as income. What has been given, has been given out of deep penury, and is precious in our eyes as in the eyes of our Master. We are preparing our people for the Jubilee celebration which we intend to hold in January, when our brethren from the country will be with us. The sum raised will not be large, but will be significant. In the report of this great movement, when it shall be published, nothing will excite my sympathy more than the amounts, however small, obtained upon our Mission stations; *in them*, I shall see the evidence not only of churches raised from the Heathen and in their midst, but also, that these churches are rising up to the performance of the great duty of self-sustenance. The few figures that may stand opposite Madras South will have at least this interest in my eyes.

I am thankful to say that I continue to enjoy good health, and the same blessing has been vouchsafed to my family; a matter of great thankfulness in a country where so many labourers are enfeebled and so many "sleep," alas! too soon.

DECAY OF IDOL TEMPLES IN INDIA.

AMONG the miscellaneous items of information by the last Indian mail was one which can hardly fail to prove of considerable interest to the members and friends of our great Missionary Societies. It is well known that from the commencement of Missionary work in India one of the greatest hindrances to Christianity was the intimate and ostentatious connexion of the Government with the native religions. Indeed it is scarcely going beyond the literal truth to assert that in some parts of India, especially in the Madras presidency, idolatry would long since have tottered to its fall but for the aid and countenance which it received from the authorities.

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We do not pretend for a moment that Christianity would in every instance have taken its place; but there is no doubt, humanly speaking, that it would have had a much better prospect of making its way among the people. Government, however, came to the rescue, and, by a policy which was not less dishonouring to God than it was to the representatives of a Christian country, bolstered up the tottering fabric, and surrounded it with all the *eclat* which even its own devotees could have desired. What other impression than one unfavourable to Christianity must have been made upon the natives when they saw the Government assume the trusteeship of the temple endowments, employ and pay the priests for idolatrous ceremonies, send the troops headed by Christian officers to do honour to their gods, make liberal offerings at the idle shrines, and specially exempt from the law of public decency the exhibitions which are customary at the festivals? Looking back from the present time, it seems astonishing that so grand a mistake could ever have been perpetrated, or that, having been made, it should have been so long persevered in, as only last year to have been finally and entirely retrieved. Considerable modification had been made from time to time; but it was only ten months ago that the final disseverance was made, and an Act passed for throwing on the natives themselves the management of their religious endowments. Of course, after this we shall hear no more of Government offerings, or of any other kind of patronage, bestowed on religions of India, which, if Christianity be true, are a standing insult to the God of heaven and earth. "My glory will I not give to another, nor my praise to graven images."

But let our readers now mark one of the first results of this frank and Christian policy. The Hindus themselves are alarmed for their religion, and are eagerly pressing for some modification of the Act. By way of giving increased effect to their desires, a meeting was lately held, "in English style," of the Hindu inhabitants of Madras, at which the most remarkable statements were made of the rotten and decaying state of native piety. "The confessions of the speakers were frequent and pathetic—that the temples are falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives, and peculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do just before Constantine's time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said, —and the remark is given as a specimen,—'The present decayed state of our temples is manifest to every one; the causes which have brought about this deterioration it is unnecessary to specify.' In fact, Government having, after a century's unhallowed support, left Hinduism alone, we see its own votaries sadly confessing that it is dying—proving, by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian Missionaries, schools, and Government." This, be it observed, is the report not of an enthusiastic Missionary, but of the "Times" correspondent. It certainly appears singular, considering the short time the Act has been in operation, that so much alarm should be felt in regard to its probable consequences. We are only too thankful to chronicle the fact. But what is being done meanwhile to meet this revolution in the native mind? The education given in the Government schools has exposed the endless absurdity of the Hindu cosmogony, and now, by resigning the administration of religious endowments, it is admitted by the Hindus themselves to be inflicting a serious discouragement on the native system of faith and worship. But is Government action to stand still at this point, satisfied with a policy only destructive, ashamed to avow its allegiance to Christianity, or to give the Bible, which it believes to be the word of God, a fair and equal chance against the monstrosities and superstitions of native idolatry? God forbid that a policy so cowardly and un-Christian should be longer persevered in! "In doing the best we can for the people," said Sir John Lawrence, just after his noble effort for the preservation of our Indian Empire, "we are bound by *our* conscience, not by *theirs*. Believing that the study of the Bible is fraught with the highest blessings, we of course do desire to communicate those blessings to them, if we can. We desire this not only as individuals, but as a Government; for Christianity does truly go hand-in-hand with all those objects for which British rule exists in India..... Christian things done in a Christian way will never alienate the Heathen." We

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cannot sufficiently thank God that the man who thus boldly avowed his convictions is now Governor-General of India, nor too earnestly hope that he may not be hampered in his measures by the obstructiveness of men too timid and narrow-minded to extend their ideas beyond the traditional policy of other days.—*From the "Record" Newspaper, Friday, January* 15*th*, 1864.

THE MISSION IN CALCUTTA.

Extract of a Letter from the Rev. James H. Broadbent, B.A., dated Calcutta, December 5*th*, 1863.

Mr. Highfield has fully informed you of our plans and prospects with reference to what may be termed the external part of our work. In order to complete the picture, it appears desirable that you should have an account of the more internal condition of the Mission —its spiritual state.

Reviewing the period that has elapsed since we commenced our work in this city, we are compelled to acknowledge that God's hand has been upon us for good; our way has been cleared before us; and our efforts have not been in vain. There have, indeed, been times of depression, when our hearts have drooped, and we have been impelled to self-examination and to prayer. But the general, the prevailing disposition has been that of cheerful courage, making us to labour in hope.

Since we entered the new rooms, our Sabbath congregations have steadily improved, and sometimes they have been very gratifying: so much so, that occasional friendly visitors from other churches are astonished, and assure us that our success is great. But whatever may be the numbers, we cannot but be pleased with the serious attention of the congregations. In all our public ministrations, it has been our effort, not only to preach the truth as it is in Jesus, but to do so with earnestness and love. We would not have the ordinances of God's house regarded as merely ceremonial; we rather try to endue each part with life and power, so that all may realize the spirit of the service. Nor have these efforts been in vain: again and again have we felt that the Master of assemblies was with us: and gracious influences from on high have pervaded the hearts of all present. As an indication of the prevalent feeling, it has been remarked by visitors that the singing is heartier with us than anywhere else in the city. Indeed, such has been the character of our services of late, such the seriousness and devout attention of the congregations, that we often think we are on the eve of some signal display of Divine power and grace. Nay, our expectation is such, that we should not be surprised if, at any time, numbers, pricked to the heart, cried out, "Men and brethren, what shall we do?" For this we hope, for this we pray.

The new rooms, moreover, having afforded us facilities for week-evening services, they were commenced at once. I wish I could report more favourably as to the number of attendants; but in this respect we have to mourn, in common with other pastors of English churches in this city, over the fewness of those who on a week day leave their homes for God's house. A prayer-meeting is held on Monday, and a preaching service, followed by a class-meeting, on Wednesday evening. With all these means of grace, it is at present "the day of small things." But we intend to persevere in faith, until the set time to favour Zion shall come, until the time when it shall be said, "Who are these that fly as a cloud, and as the doves to their windows?"

The Sabbath-school continues to be held on the morning of each Lord's day. The numbers were diminished during the rainy season; but with the cold fine weather, which has now fairly set in, we hope to make some advance, though the immediate neighbourhood does not admit of much.

In enumerating the advantages resulting from a Wesleyan Mission in Calcutta, it would be unfair to omit reference to the numerous wayfarers who worship with us for a few weeks, and then pass away. Never do we gather together on the Sabbath without some

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seamen turning in with us, and often has it encouraged us to see the manifest delight with which they joined in the familiar songs of Zion in a strange land, and to hear their expressions of pleasure at the opportunity of worshipping with the church of their fathers. Moreover, as Calcutta is the chief port of India, not seldom have we the company of those who, having been trained in the bosom of Methodism, and been led by the providence of God into the interior of this land, are delighted and refreshed by having the memories of earlier days revived as they unite with us in the services of God's house.

Not too soon, I am persuaded, has Methodism sent its agents to this city, and wiped away the reproach that one of the most numerous churches of England was unrepresented at the metropolis of British India.

I would take this opportunity of stating what must ever be the character of the English work in this place. There never was a time when there was a greater number of Englishmen in India than now; and inducements are being held out, in the Government sale of waste lands, and in the proved capabilities of the soil for tea and coffee cultivation, &c., which will doubtless lead many more to adventure their capital and labour here, so that the English population will undoubtedly increase greatly in years to come. Yet the climate is such that, while a temporary sojourn may be made, colonization is impracticable. It cannot be expected, therefore, that here, as in England, or in the colonies, the children will rise up in the place of their fathers, preserving a godly seed before the Lord. We have already experienced the fluctuating nature of English society, and this will ever cause considerable variations in the church and congregation. There is, indeed, a very large English-speaking population, consisting of Eurasians, who are not so affected, and who permanently reside here. I do not know them sufficiently as yet to speak with confidence concerning what expectation may be placed upon them. They certainly demand most earnest efforts for their spiritual welfare; and they will, as to numbers, I dare say, form the bulk of our congregation; but the pecuniary burden, and the principal offices of the church, will have to be borne by English residents. From these considerations, we would ask you to bear with us patiently if we are rather slow in attaining maturity and independence. Let us have your fostering care in placing the work upon a firm basis, giving us a house wherein we may dwell, and no effort shall be wanting on our part to testify our gratitude by carrying on the work thus nobly commenced.

MISSIONS IN SOUTH AFRICA.

CAPE OF GOOD HOPE DISTRICT.

Extract of a Letter from the Rev. Henry Tindall, dated Robertson, November 12th, 1863.

I FEEL the importance of making the work as much self-sustaining as possible; but it is by no means easy to raise any large amount among a people who are, without exception, poor, and members of the labouring class, and who moreover have not yet been formed into Christian congregations more than five years. The amount of regular contributions in this Circuit will compare most favourably with that raised in Societies which have subsisted much longer, and are both more numerous and wealthy; and as all our usual Methodistic plans for raising money are in operation, we may, by God's blessing, look for a gradual and steady advance. The fact, that for the last two years the advance has scarcely been perceptible, is accounted for by the commercial crisis through which our colony is passing, and by the fearful poverty occasioned by drought, rust, *oidium*, and a host of evils which have in the long run pressed more heavily on the employed than on employers.

In view of the financial difficulties which oppress our Committee, I have endeavoured to reduce the expenditure of my Circuit. I fear, however, that the reductions I have contemplated will have

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to be met, as many and heavy expenses in my work have been met before, by the appropriation of some private means at my disposal. No large reduction can be effected in a short period in any other way than by discontinuing the services of an agent at Lady-Grey or Montagu. But as these men are not only schoolmasters, but more particularly do the work of catechists, and as their dismissal would inevitably involve the abandonment of the place, I cannot reconcile myself to such a step. Considering that we possess property in both places, and that, since Namaqualand appears to be closed to us, this seems the only direction in which we can extend our Mission here, and our other Missions in South Africa, I trust the retiring from any advanced post would meet with the strong disapproval of the Committee. I may say that the salaries of our subordinate agents are fixed at the very lowest figure at which they can subsist.

We feel very much the need of a better and more central chapel; and I am gradually preparing to erect one. I have set before the people a certain amount of work, which, I believe, they can accomplish; and when that shall have been done, I will begin to collect a certain amount of money, which may be justly required to warrant building operations being commenced. My people have already done a part of their work, and I am encouraged to hope they will accomplish all that they have promised. Still it will be a work of time, and I trust I shall have strength and means given me to complete what I have begun.

THE EASTERN PROVINCE.

Extract of a Letter from the Rev. Purdon Smailes, dated Bathurst, October 13th, 1863.

RESULTS OF REVIVAL.

SINCE I last wrote you relative to the work of God in this Circuit, no material changes have occurred, beyond the steady and, I believe, general advance of our people in spiritual life.

After the remarkable and gracious work, of which I wrote you about twelve months ago, it might have been expected that there would be a considerable reaction. That none have failed to fulfil our expectations, I cannot say; but I am thankful to state that the number of them is as small as perhaps in any case of a similar general outpouring of the Spirit of God on the mixed population of a country. With the steady and marked progress of the almost entire body of the young people who were converted to God, we are greatly cheered. Some of them have had to meet more or less of opposition from home influences; others have to fight the good fight for eternal life amid many and potent adverse influences from external things. But through the watchful oversight of their Leaders, and the help afforded in the frequent means of grace which are conducted for their benefit, especially their class-meetings, most are, I trust, holding on their way, and growing stronger and stronger. Some few who continue to resist the truth as it is in Jesus, have in one or two cases stirred up a measure of opposition to our labours. With reference to such we would humbly seek that grace which shall enable us meekly to instruct, that God may give them repentance.

In two places of the Circuit a special effort is being made for an extension of the work, of which I will write you a brief account in the course of a few days.

Extract of a Letter from the Same, dated Bathurst, October, 1863.

PORT ALFRED.

I REFERRED in my last, a few days back, to some special efforts being made in the Circuit to extend our work. The first I wish to name is in connexion with our new port, Port Alfred, as it has been called, by princely permission, since

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His Royal Highness visited us. The congregations at that place have for some time been very good. But as there is now the prospect of a large population residing on the spot and in the neighbourhood, the friends are anxious to have a Minister to reside at or near Port Alfred. In addition to a considerable annual sum which the people there are willing to raise, an intelligent farmer living about nine or ten miles to the west of the port, in a vicinity where we have long had preaching, and where a tolerable number of both native and English members are, has offered a noble sum per annum, £75, for three years, if we can appoint a Minister of experience whom he has named to that part. This offer is attached to conditions; namely, he selects a particular Minister, and he also wishes him to reside on his own farm. He offers a plot of ground, both for a suitable Minister's residence and a chapel. Should we be able to accept this offer, and unite this part with Port Alfred and surrounding places, embracing about a thousand souls at present, with prospect of increase, then we should secure an interesting Circuit, and a fair sum would be from the first raised towards a Circuit fund. Whether we shall be able to appoint a Minister to this inviting field, I fear, is doubtful, under present circumstances. Should we not take up this part, it will much discourage our people.

Extract of a Letter from the Same, dated Bathurst, December, 1863.

Since I wrote you in October, steps have been taken for the carrying out of a design, some time since conceived; namely, the erection of a new chapel at the eastern side of this Circuit, on land presented by Messrs. Thomas and William Cockroft, in extent about twenty-five acres. The spot is beautiful, and the congregation which we have had there for some time is a very good one for a country where the farmers live a considerable distance apart. It is one of the most interesting parts of Lower Albany, and near to a tree where the Rev. William Shaw was the first to preach, some forty odd years ago. Hence we call it

SHAW-PARK CHAPEL,

being surrounded by an arrangement of park-like thorns,—*mimosæ*. It is now rapidly progressing, and will, we anticipate, be ready for opening in a very few weeks. The edifice is stone plastered outside, roofed with corrugated iron; floor boarded,—not an universal thing in these parts; also ceiled with board. A neat belfry surmounts the front. The windows, &c., are Gothic, and altogether it will be as neat a little structure and as durable as there is in the country. It will seat about one hundred people. In the neighbourhood are many natives, for whose benefit regular services will be arranged, as soon as the building is fit for use. We also purpose establishing a Sabbath-school at once, as there are both teachers and scholars at hand, and ready to work.

It is hoped that there will be little or no debt upon it when the proceeds of the opening services are realized. We thank God, who maketh manifest by us the savour of His knowledge.

BRITISH KAFFRARIA.

Extract of a Letter from the Rev. Ebenezer D. Hepburn, dated King William's Town, November 9th, 1863.

My colleague and myself, during the past year, have been endeavouring to discharge with fidelity the many and varied duties devolving upon us; but though we have been "instant in season, out of season," we have not seen that prosperity which we could have desired.

The attendance on all the means of grace is as numerous as it was prior to the secession of the Independents, Baptists, &c., formerly reported. Of late we have sustained a small loss of membership by removals, chiefly military, to the Mauritius. Though the attendance on the English services is good and regular, yet there is a lamentable want of that deep spirituality, holy devotedness, and Divine energy of spirit, so

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essential to intelligent, united, sustained, and successful action against a world lying in wickedness. Some of our best people are believing for, praying and waiting for, a baptism from on high. The work of the Lord is progressing; but we are without that prosperity which gladdens the people of God, and arrests the attention of a godless world.

All classes in British Kaffraria have suffered from commercial distress, and from the high price of the necessaries of life. This has been especially the case with the natives; but though very poor from the loss of their cattle by lung sickness, and by the failure of their crops for successive seasons, they have been liberal in their support of the Gospel, even beyond their ability. At King William's Town the native chapel is well attended; indeed, is often crowded with attentive and devout hearers. The great majority of our native people adorn the doctrine of God their Saviour by a walk and conversation becoming the Gospel. At the distant native preaching-places, the work of the Lord also prospers. Our native Local Preachers, some of whom are intelligent, zealous, and men of deep piety, are a great assistance to us in the native work. This Circuit much needs efficient native Teachers.

GOD'S WORD WRITTEN.

It is very desirable that all our people should be able to read fluently the holy Scriptures, and thus ever have it in their power to refer to God's word as the only rule of faith and manners. The importance of our people being able to read well cannot be over-estimated, whether we consider their daily intercourse with the Heathen, their personal benefit, the force of their example on others, and the aid afforded by such to the Preacher, by their calling the attention of the ignorant, in private, to what was said by way of explanation or illustration of God's word. As intelligent natives can easily obtain situations as assistant storemen, police constables, &c., at from £60 to £80 per annum, it is not necessary to say that many of those engaged in teaching are underpaid,—their pay is not sufficient to keep them respectable.

THE GRANTEE FARMERS.

The Grantee work has been chiefly attended to by my colleague, Mr. Hughes, who has, at great personal expense and much labour, sought to be useful to the farmers. Though there is little apparent fruit resulting from the labour bestowed, there is a measure of success. The attendance on the means of grace increases; the word preached is more appreciated; many desire to hear the Gospel more frequently; it is often obvious that the word preached is felt in power; but as yet there are few conversions, and but little liberality manifested in supporting the Gospel.

The past year has been one of labour and anxiety, and occasional disappointment. Yet we can say, God hath been and still is with us.

Extract of a Letter from the Rev. Henry Hughes, dated King William's Town, November 12*th*, 1863.

KING WILLIAM'S TOWN Circuit is a very extensive one, geographically considered, being about ninety miles by forty. In it we have both native and English duties to perform. There are fifteen places at which Divine services are held in the Circuit; eight English, and seven native.

To supply these places there are two resident Ministers, the Rev. Ebenezer D. Hepburn and myself, one European Local Preacher, and thirteen native Local Preachers. We have an English and a native congregation in King William's Town, both of which are good, and the Societies are prospering.

THE GRANTEE FARMERS.

My work this year has been chiefly directed to what is termed "the Grantee" part of this Circuit. There is a large tract of country occupied by Grantee farmers in this part of British Kaffraria, about whom I presume my predecessors in this department of labour have fully informed you.

We have two chapels and five preaching-places among these. To visit them from time to time necessitates a vast amount of travelling on horseback.

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Since February last I have ridden between four and five thousand miles. The expenses incurred are very great, and but inadequately met by a Preacher's allowance here.

The places for preaching vary from eighteen to upwards of fifty miles from King William's Town.

The farm-houses are from two to four miles distant from each other as a rule: owing to this circumstance, it is not an easy matter to get the people to meet for Divine service in the several places appointed. The congregations are generally small, varying from twelve to thirty persons, with one exception, at a place called the Neera, where we have a neat little chapel capable of accommodating about a hundred persons, and at which some seventy or eighty generally attend. This place is about twenty-eight miles from town. Here I have a class of six members, and the word preached is attentively listened to and gladly received by the hearers thereof.

At the Naroon, also, a place eighteen miles distant, I have a class of seven persons, which is met after preaching. Some eight or ten families attend the services, all of whom appreciate my labours and are seriously disposed.

The Circuit being so wide, it is not possible for us to hold services oftener than one Sabbath in each month at most of the places I visit. Having but one European Local Preacher, the work mainly depends upon my own personal labours.

The people generally feel their need of more frequent pastoral visitations, and of more means of grace. But being comparatively poor, they cannot give much towards ministerial support. Sometimes I weep and grieve over the apparent barrenness and sterility of the moral soil which by God's grace I am endeavouring to cultivate, and am well-nigh ready to despond; but the Master's voice sounds clearly in my ears, and raises my drooping heart, saying, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May Jehovah help me to "sow beside all waters" with both hands, and to leave the growth of the seed to His ever-watchful care!

THE BECHUANA AND NORTHERN SECTION.

Extract of a Letter from the Rev. Richard Giddy, dated Colesberg, October 3rd, 1863.

A TOUR THROUGH THE DISTRICT.

HAVING undertaken, some short time ago, a journey to several of our stations, and to some other places where we have no regular and stated ministry, I left Colesberg, and, crossing the Orange River, slept in a house on its northern bank, and reached Philippolis the next day.

PHILIPPOLIS.

This was formerly a station belonging to the London Missionary Society; but the people living on it, a tribe of Griquas, not over remarkable for their care and thriftiness, sold their country to the white people, and removed to Kaffirland. This was an ill-advised step, and fatal to them as a people. They are now scattered, and their land possessed by others. I remained here a night, and preached to a large number of coloured people of various classes, who crowded the building, and listened to the word of God with the deepest attention. If we could place here a native agent, it would be well.

The next day we harnessed our horses, and rode on, myself and little boy, with the hope of getting to Fauresmith that evening; but we lost our way. We have no finger-posts here, no infallible guides to the place of our destination. After driving on and on and on, we found ourselves after the lapse of two or three hours at the very spot we had left. We had lost time, but gained experience. At length, long after dark, cold and weary, we pulled up at a farm-house, and, to our great pleasure, found a Miss Innes, a lady not long from London, by whom we were kindly received and comfortably lodged. Mr. Innes, the son of a Scotch LL.D., was on a journey to the far interior. In the morning we har-

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nessed our horses early, and after a cool, refreshing drive, reached Fauresmith.

FAURESMITH.

The name of this place is one instance of a strange notion of giving names to South African localities. Its original Dutch name was Sannah's Poort, rather a pretty and euphonious one; but when British rule was extended over that part of the country, a new name was found for it, by combining the name of the highest and most venerated Dutch ecclesiastic, the Rev. Abraham *Faure*, of Cape-Town, with the name of Sir Harry *Smith*, the then Governor of the colony. Hence it became Faure-Smith. The town is small, but well laid out. Its inhabitants are partly Dutch and partly English. It has a large and well-built Dutch church, and the Rev. Mr. Lomo is a zealous and efficient Dutch Minister. It lies in the midst of a large wool-producing country; but, like many other places, it has suffered much from the drought and other calamities which have befallen the country. I was sorry to see Mr. Longden. He had been unwell for some time, but had borne up against sickness, not willing to give up his work. He was, however, now confined to his bed. I remained here a week, preaching to both white and coloured. The congregation assembled in the building used as chapel, was large and attentive, and I had much liberty in addressing them from time to time during the eight days of my visit. Mr. Longden is a fine spirited young man, and attentive to his work; but he is not strong. He will probably remove to some station in the colony, where, perhaps, a change of climate may be the means of restoring him. There is a large number of natives here, and a Sabbath-school, in which the white inhabitants take considerable interest.

I now left for Bethulie, a place lying towards the east, and only about a mile from the Orange River. We slept two nights on the road, the first rather comfortably; the second, a bitter cold night, just the reverse. I intended to stop at the house of a Scotchman I had formerly known, and who had settled down in these regions as a sheep-farmer; but we overshot the house, as it was dark. We passed one house on the path, the picture of wretchedness. It belonged to a white man. I have never seen a more desolate and miserable-looking place. Englishmen can perhaps climb higher in civilization than other men; but isolated, living amongst the aborigines, and separated from church and school, they can assuredly sink lower. But travelling in Africa is to me no novelty. Ever since 1835 I have been travelling in South Africa, and am pretty well accustomed to it. I have always found that the best way is to take things cheerfully, just as they come, the rough and the smooth together.

The next morning, stiff and cold, we pursued our journey, unharnessed at a Dutch house, where a newly-married couple gave us a kind reception. Again we started, and after rather a long ride we got to Bethulie on the Saturday afternoon, nothing the worse for the travelling, save that the influenza, which was then prevailing throughout the country, had well nigh deprived me of my voice. Here the Rev. Mr. Pellisseer, of the Paris Society, and his good wife received us with great kindness. The next day was the Sabbath.

BETHULIE.

I was requested to preach in Dutch to a white congregation. They are mostly the descendants of Dutch emigrants, or of the French Huguenots who about two hundred years since left their native country and came to South Africa. As a people, they have done well. Most of them have become rich, and are now possessors of broadlands and large flocks of Merino sheep. They have retained their respect for religion and God's house, and are moral and correct in their conduct; but the absence of the schoolmaster, and the living on a farm forty or fifty or sixty miles from any church, have been great disadvantages; and, with many good points in their character, they are, as compared with others, inferior in point of mental culture. They are a hospitable people, open, free, and undisguised; and having thrown off your saddle at the door, although the farmer may be a perfect stranger to you, in less than five minutes you are perfectly at home with him and his family.

The Dutch language is uniformly spoken, the French having given way, and now entirely disappeared.

In these northern districts no trace

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of the language is left; not even a French book has come down. You may travel through half a district peopled with Jaubert persons, having the name of Marais, Kruger, Du Tait, Plessis, Piernaart, and find no trace whatever of French. The Dutch, being probably the language of the majority at the time of immigration, has obliterated the French. You can still see the French countenance, and vestiges of French politeness and suavity; but all else has disappeared. To a goodly number of these I was called to preach on the Sabbath morning. My voice was almost gone through influenza; but I was wishful to do what I could, and was able, although the building was tolerably large, to make myself heard. The service was, of course, in Dutch. In the afternoon I preached in English. On both occasions the attendance was good. One of my horses falling sick, I had to remain over the Monday; but having been kindly assisted by Mr. Pellisseer, I left on Thursday for

CARMEL,

a station belonging to the Paris Society. I had for my travelling companion for a few hours a Mr. Robert Scott, B.A., of St. Andrews, Scotland. He has left classics and degrees, has married a rich wife, and is settled down quietly in South Africa as a sheep farmer. He is a fine, intelligent young man, and has all the intellect and enterprise of a true Scotchman. Having unharnessed at his door, and remained half an hour, we proceeded again, and reached Carmel at dusk. Here we were kindly received by Mr. and Mrs. Lemue, of the Paris Society. Mr. Lemue has been in Africa about thirty years, and is a fine specimen of the French gentleman. He has been, and still is, a devoted Missionary. He was many years north of the Vaal River; and, like all early Missionaries, had to endure many privations and much suffering. He is now in a green old age, and has still a prospect of many years of usefulness. We remained for the night, and left the next morning; and, passing the next night in a rather uncomfortable way, we reached in about three hours the northern bank of the Orange River. The ford is rather dangerous, but we got through safely.

ALIWAL.

In two or three minutes we were at Aliwal. Some few years ago I crossed the river at the same point; and, as well as I can remember, there was then but one house. There is now a pretty town, Government offices, a beautiful Dutch church, a literary institution, and post-office, and the Judge on circuit sits here. Aliwal is exactly on the edge of Queen Victoria's possessions in South Africa. You look across the river to the Free State, an independent territory. I found a home with Oliver Back, Esq., the nephew of Sir James Back, well known as an Arctic explorer.

I remained here some days, and preached to both white and coloured, holding several services. The congregations were deeply attentive. I made arrangements for this place to be visited from Burgher's Dorp, as well as from the Wittebergen, between which station and Aliwal there is the Kraai River, oft-times difficult to cross, and presenting no inconsiderable obstacle to Mr. Brigg's travelling. I am sorry I was not able to go to the Wittebergen and Sterk Spruit, but hope to take those places in my next journey.

We have at Aliwal a small building fitted up for a native chapel, and I had much pleasure in holding the services for the natives. I wish we could do more for this town than we can at present; but we must wait.

BURGHER'S DORP.

We passed on to Burgher's Dorp, about thirty-five miles from Aliwal, and found a comfortable resting-place at the house of St. Patrick O'Brien, Esq., nephew to Smith O'Brien, of Ireland. I found here our young Minister, Mr. Thorne, who had lately come from the Cape. I have a high opinion of him, and think he will be very useful. I preached several times both in English and Dutch, and also in Sesuto, and felt quite encouraged as to our prospects in this town. I have never seen congregations more attentive. May God bless His word.

Leaving Burgher's Dorp, after travelling about fifteen hours, I reached home, and found wife and children all well. God had preserved those who had travelled, and those who had remained at home.

COLESBERG.

You will be glad to hear that, amidst the many difficulties with which we have

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to contend, we are not in this Circuit without success.

Since I wrote last, several young persons in our native coloured congregation have come under a blessed influence, and have joined the classes. Several of these have been baptized, and are now walking worthy of the Gospel they have embraced. We have two native congregations here, coloured or half-caste, and the Kaffirs and Fingoes. Our coloured congregation is large. The chapel has for a long time been too small, even for the half of those who attend; and through the kindness of the Resident Magistrate we have the use of the Government school-room. It is a large building, is well filled, and often crowded by a large number of attentive hearers. We have here three services on the Sabbath for this congregation, and are very hopeful as to the results. The Kaffir congregation worship in another building, and are exceedingly orderly, well dressed, and well conducted. The English congregation, in another chapel, is a very attentive one, and the attendance is tolerably good. Many causes, however, operate to prevent large success among our countrymen or their descendants. In this, and in most frontier towns of a similar character, it is with the natives we have the greatest amount of fruit to our labours. And here we have a whole field for work.

In Colesberg the number of natives more than doubles that of the whites, and to all we have free access. There are, even with these, great difficulties; but we meet with much more encouragement.

Amongst many disadvantages in the school department, we have made, considering the means at our disposal, good progress. Many of the young persons can read tolerably well, both in their own language and in English. They repeat well from Catechisms in their own language and in ours, and it is exceedingly pleasant to hear them singing the Dutch hymns with all their hearts, and with their fine musical voices. They sing the Kaffir hymns also well, and their English singing, save a few imperfections in the pronunciation of some of the words, is almost all we can wish for. They learn with remarkable facility. I am sometimes astonished at the rapidity with which native children learn long English lessons. Their memories are good, and it is difficult to perceive that they are in point of mental ability any way inferior to the Anglo-Saxon race.

Amidst iniquity abounding on every hand, of which drunkenness is a remarkable feature, our people are sober, and adorn their profession. It is not saying a little, that scarcely ever is a complaint brought against any of them. Most of them have signed the total-abstinence pledge; and the orderliness of their conduct, and their exemption from the prevailing vices, are often spoken of by many of the English inhabitants, not very favourable either to religion or to the natives.

But they are poor, and can do but little for the cause of God. What they can do, they do willingly; but it is, after all, but little. Most of them are servants in the establishments of the white people; and their wages, not very high, is all with which they have to provide for their families. Indeed, in all money matters, both as regards the whites and the natives, this year has been a most calamitous one. The heavy drought, of three years' continuance, made itself severely felt. The wide-spread insolvency among merchants and others, and the great scarceness of money, has placed our people, financially, in a most unfortunate position. The cattle-murrain, and the death of tens of thousands of sheep, have increased this. The money difficulties have been almost overwhelming. Families in good circumstances have been brought to ruin and poverty. This has seriously affected our subscriptions, and money returns generally; but it is something over which we have no control. The high prices of provisions throughout the District has been unprecedented, rendering it next to impossible for the Missionaries to live at all.

We hope, however, that this will soon be mitigated. The present season is likely to be a favourable one, and I hope that the next year, 1864, will show that we have been enabled to get more from our people towards the maintenance of the ministry among them.

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NATAL.

Extract of a Letter from the Rev. Charles Harmon, dated Pietermaritzberg, October 13th, 1863.

We landed in Natal on March 27th. After the passengers were ashore, the vessel was detained with the greater part of our luggage, outside the bar, there not being a sufficient depth of water to bring her over.

I left for Pietermaritzberg, which is between fifty and sixty miles distant from the seaport, by omnibus, which runs the whole distance in one day, and reached my appointment on April 22nd. I received a most kindly welcome from Mrs. Blencowe, and soon after went to the chapel to preach. Although it was a wet night, we had a tolerable congregation. Since that time I have been trying to do the work of an evangelist, and have reason to believe that, by the blessing of God, my labours have been in some degree profitable and useful. Our Circuit is very extensive, and gives us plenty of work, both in riding and preaching. Grey-Town is about eighty miles distant from Pietermaritzberg. These two places we can only visit twice in three months. I enclose a Plan, which may help you to form some idea of what we are doing in this Circuit. Fort Buckingham was erected a few years ago, to intimidate some hostile Kaffir tribes who were gathering in force in that locality. When I visited it several months since, there were about seventy soldiers stationed there. No Minister had visited the place before, nor had the glad tidings of great joy ever been published there till that day. I reached the Fort about noon, and almost immediately we met for worship in the Barracks-room. The men were most attentive; and as I knew my visits to them could only be "few and far between," I spoke as plainly and earnestly as possible concerning their sinfulness, guilt, and danger, and pointed out the only way of escape, by "repentance toward God, and faith toward our Lord Jesus Christ." The Lord enabled me to use "great plainness of speech." The eager attention of all, and the tears I saw standing in some eyes, indicated the fulfilment of the Master's promise, "Lo, I am with you alway." In the evening we held another service, when it seemed as if a blessed influence was shed on each worshipper. I cannot but hope that some fruit of these services will appear after many days. The same evening I talked and prayed with two soldiers in the hospital. When I left the evening service, a young man was waiting for me, anxious to know whether he could not attend our nearest place of worship on the Sabbath. Alas! that was thirty miles away, and there we have service only once in six weeks. I advised several, who seemed very serious, to meet together sometimes, and try to help each other in the great work of saving their souls. I left them the next morning, having a long ride to Grey-Town, where I was appointed to preach the day after.

Our congregations in the Circuit are, on the whole, good and improving. In a few weeks we shall open a new chapel at Malton-House, about nine miles from Pietermaritzberg. We are about to erect a gallery in our chapel at Pietermaritzberg, which is much needed, as all our sittings are let, and numerous applications have been made for pews which could not be met.

A gracious power attends the preached word, and some of the classes are steadily increasing.

We have opened a large room for preaching at the lower end of the city. We have a very interesting soldiers' Bible-class, which meets weekly. Several of the attendants have become members of the Society, and are walking worthy of their high vocation. We also preach in the prison once a week.

I am praying for a more "calmly fervent zeal." May the Lord give to all Missionaries "power from on high!" May we all receive, during this Jubilee year, the priceless gift of a "tongue of fire!"

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MISSIONS IN CENTRAL AMERICA.

HONDURAS.

Extract of a Letter from the Rev. Edward D. Webb, dated Belize, October 14th, 1863.

THE four cases containing articles for our Bazaar and the Annual Reports came safely to hand by the packet, all being in good condition.

We are very thankful to the many kind friends who have thus aided us. And I shall feel obliged if you will publish the accompanying acknowledgment on the cover of the Notices.

I am very thankful to see, from the Minutes just received, that the Committee and Conference have appointed a second Minister for Belize Circuit. With the additional labour and anxiety connected with the rebuilding of our chapel, it would have been impossible for one Minister to have maintained, much less to have extended, our work in this large town and Circuit; but, with the help now so kindly afforded, we may reasonably hope speedily to recover from the temporary depression occasioned by recent calamities which have befallen us, and to witness, what we have long ardently desired to see, a gracious ingathering of precious souls to the fold of Christ from among the perishing multitudes around us.

Since the loss of our chapel by the fire in March last, our meetings have been held on the Sabbath mornings and week evenings in the room hired by us for our boys' school, and on the Sabbath evenings, through the kindness and courtesy of the Presbyterian Minister and congregation, the Wesleyan and Presbyterian congregations have unitedly worshipped in their large new church, the Ministers of each alternately officiating. This arrangement was, of course, only temporary; but it has amicably been carried on for the last six months, during which time we have gratefully felt the kindness shown us. We have, however, now fitted up our schoolroom with additional forms and lamps; and as the room is a good large one, (about thirty-five by forty feet,) we have commenced holding our Sabbath evening service there, as well as the morning.

When the new Minister arrives, we shall probably enlarge our little preaching-room at Freetown, (the northern part of the town,) and so we hope to find room for our congregation while we are building our new chapel.

MISSIONS IN THE WEST INDIES.

BRITISH GUIANA: DEMERARA.

Extract of a Letter from the Rev. John Greathead, dated Golden-Grove, November 23rd, 1863.

NEW CHAPEL.

IT is my pleasing duty to inform you that we have opened our new chapel at Ann's Grove under very favourable circumstances. As you are aware, the foundation stone was laid by His Excellency the Governor, Francis Hincks, Esq., C.B. The building was carried on rapidly, without accident, and so far completed that it was dedicated to the worship of Almighty God on Monday, November 16th. The Rev. Henry Hurd preached an appropriate and useful sermon to a crowded congregation. Sermons were also preached on the three following nights, by the Rev. James Nicholson, of Mahaica, E. J. Johnson, Esq., of Mahaicony, and the Rev. M. M. Deurwaarder, of Friendship. On each occasion, the congregation was

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large, and a delightful influence attended the preached word. It is a strong, well-built, neat chapel; the materials being mostly of hard wood. The chapel is fifty feet by thirty. It was thought the cost would be £300; but we now find it will amount to about £350. Every financial effort we have made for this chapel has been crowned with success. This Circuit is made up of four villages, and the following sums of money have been raised amongst the labouring population since last April. Special contributions by the members, £80; proceeds of tea-meetings, £20; public collections at different times, £44. 18*s.* 4*d.*; lectures, £6; donations, £2. 1*s.* 8*d.*; proceeds of bazaar held last week, £50: total, £203.

We are also about to hold a second bazaar in another part of the Circuit, next week; and we have in contemplation tea-meetings, collections, subscriptions, &c. I have good hope of leaving the chapel in a satisfactory financial state; and that this station, instead of being a burden to the Circuit, will become a source of revenue.

I have another matter to bring before you, which has, for many weeks, deeply impressed my own mind, so that sometimes I cannot sleep for thinking about it. You are aware of the position we have long held in the large village of Victoria. What we want, and must have, is a chapel-school, say fifty feet by thirty, to cost £350. Towards this object I have in hand £50. I am also starting plans for collecting funds towards this purpose; but having had so much to do for Ann's Grove, I cannot raise the required amount all at once; but I want the chapel at once, or at least immediately after our District-Meeting has been held. If I can only get the chapel, I am sure of an enlarged congregation and an enlarged church. We are trying to help ourselves. Will you kindly and promptly help us in this matter? There are five thousand inhabitants in Victoria village.

BARBADOES.

Extract of a Letter from the Rev. Henry Bleby, Henry Soper, and John L. Bleby, dated Barbadoes, December 9th, 1863.

NEW CHAPEL.

We address you jointly, to report the finishing and dedication of our very neat and handsome chapel at Providence, which was opened for Divine service on the 20th ult. It is very generally admired as the finest specimen of architecture the island contains. We are thankful to have been able to get through with this building in times of unparalleled difficulty and trial. Could we have foreseen the widespread distress which has fallen on the island, during the last six or seven months, we should certainly have postponed the undertaking until the return of better times. But having commenced, and committed ourselves so far to contractors that we could not draw back, we have striven to do our best; and the new sanctuary, quite finished, now resounds with the praises and the word of the living God, a graceful monument to the memory of the Mission's benefactor, the late Mr. Reece. We have turned all the old buildings to advantage, and have a very commodious schoolroom, one of the best in the island; and also a fine large class-room and vestry, making the premises appear very massive, and constituting them one of the finest Mission stations in the West Indies. The old school-house serves as a stable and coach-house, to shelter from the rain and sun the vehicles of those who attend the services.

The attendance at the opening services was good; but the still prevailing poverty caused our collections to be small,—not more than a third of what we should doubtless have received under ordinary circumstances; and this has all through added very greatly to our anxieties and responsibility; the two of us who have been chiefly concerned having frequently been left almost without a penny to supply the needs of our families. We are most devoutly thankful that our task is so far completed.

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ST. DOMINGO.

Extract of a Letter from the Rev. James H. Darrell, dated Turk's Islands, November 18th, 1863.

DESTRUCTION OF MISSION PREMISES: ADDITIONAL PARTICULARS.

SINCE the last mail left, I have heard of the destruction of the Mission-house, chapel, and schoolroom at Puerto Plata. A strong force of Spaniards left the fort on the 16th ult., to attack the Dominicans. While the fight was going on, another company of Spaniards plundered the Mission-house, and carried the furniture to the fort, where it was afterwards distributed among the officers. After everything had been removed, the troops fired the premises. I endeavoured several times to have the furniture brought over here; but every vessel was so filled with passengers and passengers' luggage, that there was never any room for freight. A large number of Spanish Bibles and Hymn-Books, and many copies of Dr. Rule's Commentary on the Gospels, together with a portion of my own library, have been destroyed. The chapel-deeds and the Registers are all safe, as I had previously brought them over. Spain should be made to pay for the property so wantonly destroyed: there was no necessity for burning the town, as no enemy was near it.

DEPARTURES.

THE Rev. Messrs. Robert Burdon, for St. Vincent, Henry Bunting and Robert Raw, for Jamaica, and Joseph Hammond, for St. Kitt's, embarked at Southampton, on the 2nd of January, in the steamship "Seine," for the West Indies.

Miss Howitt embarked at Gravesend, on the 5th of January, in the ship "Priscilla," for Natal.

THE JUBILEE FUND.

THE Contributions promised to this Fund in Great Britain and Ireland amount to One Hundred and Ten Thousand Pounds, exclusive of the proceeds of the Meetings which were to be held in London on the 19th of January, and following days.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £10,644. 4*s*. 0*d*.

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THE FOLLOWING REMITTANCES WERE OMITTED LAST MONTH FOR WANT OF SPACE:—

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, N.	150	0	0
Ditto, South	87	8	2
Birkenhead	111	7	6
Runcorn	153	5	1
Chester	40	0	0
Whitchurch	22	0	0
St. Helen's and Prescot	14	0	0
	578	0	9

CORNWALL DISTRICT.

	£.	s.	d.
Camborne	100	0	0
Bodmin	37	7	6
Gwennap	32	0	0
St. Austell	70	5	4
Scilly Isles	40	5	6
Falmouth	84	14	5
Truro	88	6	9
Hayle	28	10	0
St. Columb	27	0	0
Marazion	20	0	0
St. Agnes	16	0	0
Helston	105	15	10
St. Mawes	2	0	0
	652	5	4

BATH DISTRICT.

	£.	s.	d.
Trowbridge	25	0	0
Castle Carey	20	0	0
Glastonbury	20	0	0
Shepton-Mallet	15	0	0
	80	0	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Gateshead	47	10	0
Blyth	11	0	0
South Shields	23	0	0
Houghton	20	0	0
Durham	24	16	6
Wolsingham	41	10	0
Shotley-Bridge	20	0	0
Alnwick	10	0	0
	197	16	6

MACCLESFIELD DISTRICT.

	£.	s.	d.
Macclesfield	50	0	0
Leek	110	9	6
Cheadle	25	0	0
Northwich	84	0	0
Nantwich	75	0	0
Congleton	51	1	0
Stafford	20	0	0
Sandbach	33	10	0
Newcastle	50	0	0
	499	0	6

EXETER DISTRICT.

	£.	s.	d.
Exeter	21	0	0
Bideford	24	10	0
Budleigh Salterton	10	0	0
South Pethertton	17	14	7
	73	4	7

CARLISLE DISTRICT.

	£.	s.	d.
Ulverston	25	0	0

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Bradford, W.	59	16	7
Bradford, E.	17	13	0
Keighley	21	16	0
Settle	12	2	0
Skipton	32	16	0
Holmfirth	4	10	0
Sowerby-Br.	38	0	0
	186	13	7

HULL DISTRICT.

	£.	s.	d.
Hull, East	70	0	0
Beverley	15	0	0
Barton	75	0	0
Hull, West	25	8	10
Grimsby	70	0	3
Howden	30	17	7
	286	6	5

YORK DISTRICT.

	£.	s.	d.
Scarborough	116	3	6
Thirsk	44	0	0
Selby	30	0	0
Helmsley	25	0	0
	215	3	6

SWANSEA DISTRICT.

	£.	s.	d.
Pembroke	34	8	7
Brynmawr	5	0	0
	39	8	7

EDINBURGH AND ABERDEEN DISTRICT.

	£.	s.	d.
Aberdeen	25	0	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	75	0	0
Second Manchester	72	5	6
Third Manchester	100	0	0
Fourth Manchester	80	0	0
Fifth Manchester	74	19	4
New Mills	24	4	0
Rochdale	28	3	10
Haslingden	71	12	9
Oldham	17	10	6
Leigh	30	0	0
Burnley	70	0	0
Colne	115	0	0
Blackburn	36	0	0
Accrington	75	0	0
Altrincham	20	0	0
Didsbury College	11	3	6
New Mills	15	0	0
Padiham	30	0	0
Bolton, South	100	0	0
	995	19	5

*** *The cordial Thanks of the Committee are presented for the following acceptable Presents to the Society; namely,—*

To a Friend, 15, *Priory Place, Bedford, for a box of useful articles, value about* £8.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Hammersmith	15	0	0
Hertford	10	0	0
Woodford	9	17	2
Barking	4	0	0
Sevenoaks	13	0	0
Brighton	28	0	0
Alton	23	6	8
Colchester	30	0	0
Westminster	12	0	0
Croydon	20	0	0
Poplar	40	0	0
Woolwich	39	5	11
Great Queen St.	30	0	0
Ditto Ladies	20	0	0
Dalston	16	16	0
St. George's	16	0	0
Hackney	20	2	1
Homerton	7	10	2
Studley Road	36	7	7
Highbury	40	0	0
Globe Road	3	13	6
Dorking	12	0	0
Uxbridge	15	0	0
Peckham	45	0	0
Chelsea	38	4	5
Waterloo Road	14	5	8
Southwark	45	0	0
Stoke-Newington	60	0	0
Enfield Highway	8	15	1
Brixton-Hill	10	10	0
	683	14	8

OXFORD DISTRICT.

Oxford	17	5	0
Newbury	55	5	9
High Wycombe	20	0	0
Brackley	20	0	0
Kineton	29	0	0
Chipping Norton	15	10	0
	157	0	9

EXETER DISTRICT.

Exeter	53	7	6
Bridgewater	50	0	0
Bridport	22	0	0
South Molton	20	0	0
Teignmouth	40	0	0
Dunster	40	0	0
Oakhampton	10	10	0
	235	17	6

MACCLESFIELD DISTRICT.

	£.	s.	d.
Macclesfield	220	0	0
Nampwich	56	14	0
Uttoxeter	35	0	0
Tunstall	40	0	0
Leek	25	0	0
	376	14	0

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, N.	36	9	3
Belper	15	0	0
Grantham	27	7	4
Loughborough	44	2	2
Mansfield	35	0	0
Bingham	42	0	0
Peterborough	35	10	0
Newark	30	0	0
Melton Mowbray	50	0	0
	315	8	9

CARLISLE DISTRICT.

Appleby	68	0	0
Penrith	67	0	0
Cockermouth & Keswick	18	3	1
	153	3	1

YORK DISTRICT.

York	100	0	0
Tadcaster	54	17	6
Malton	30	0	0
Easingwold	70	0	0
Pickering	40	0	0
Thirsk	60	0	0
Ripon	89	0	1
Selby	50	0	0
	493	17	7

BEDFORD AND NORTHAMPTON DISTRICT.

Biggleswade	80	0	0
Market Harborough	15	0	0
Dunstable	133	0	0
Luton	12	0	0
Northampton	16	0	0
Aylesbury	24	0	0
	280	0	0

HULL DISTRICT.

	£.	s.	d.
Hull, East	63	14	5
Hull, West	62	19	4
Bridlington	100	0	0
Grimsby	65	0	0
Brigg	27	10	6
Barton	115	0	1
Epworth	41	13	6
Hornsea	20	0	0
	438	17	10

LEEDS DISTRICT.

First Leeds, &c.	84	10	6
Fourth Leeds	100	0	0
Harrogate	55	0	0
Knaresborough	19	0	0
Wakefield	60	0	0
Pontefract	46	7	3
Cleckheaton	33	6	8
	348	4	5

HALIFAX AND BRADFORD DISTRICT.

Bradford, West	196	2	3
Bradford, East	50	0	0
First Huddersfield	35	0	0
Second Huddersfield	75	0	0
Keighley	110	0	0
Holmfirth	45	0	0
Todmorden	30	0	0
Shipley	71	8	0
Sowerby Bridge	43	0	0
	655	10	3

CORNWALL DISTRICT.

Redruth	145	2	0
St. Austell	140	0	0
St. Ives	108	9	7
Marazion	22	0	0
Gwennap	44	0	0
Truro	28	11	0
Bodmin	82	2	6
Camborne	40	0	0
St. Just	58	0	0
Helstone	45	0	0
St. Columb	27	0	0
	740	5	1

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LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, S...	92	0	2
Waterloo.....	115	4	5
Chester.....	70	0	0
Newtown	30	0	0
Lancaster	16	0	0
Whitchurch ...	25	10	0
Carnarvon and Bangor.....	11	16	7
Blackpool and Garstang ...	70	0	0
Wigan	39	0	0
St. Helen's and Prescot.....	36	10	0
Wrexham	50	0	0
	556	1	2

SOUTH WALES DISTRICT.

Brecon	11	9	0
Machynlleth...	34	13	11
Llandilo	9	3	0
Holyhead	15	10	5
	70	16	4

WHITBY AND DARLINGTON DISTRICT.

Danby	24	14	6
Bedale	23	8	0
Barnard Castle	30	0	0
Reeth	10	0	0
Hartlepool ...	138	8	7
Stockton	41	14	0
Stokesley	60	0	0
Guisborough...	40	0	0
Hawes, &c. ...	42	7	4
	410	12	5

DEVONPORT DISTRICT.

Tavistock	17	17	0
Launceston ...	16	8	6
Devonport ...	47	14	0
	81	19	6

BATH DISTRICT.

Melksham.....	60	0	0
Shaftesbury ...	50	0	0
Castle Carey...	15	0	0
Weymouth ...	25	0	0
Dorchester ...	22	3	8
	172	3	8

CHANNEL ISLANDS DISTRICT.

Guernsey, French	71	8	4

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle.....130	0	0	
South Shields .	25	18	6
Sunderland ...	28	3	7
Wolsingham ...	54	15	4
Hexham	56	10	0
Shotley-Bridge	24	0	0
Alston	19	0	0
Allendale	20	0	0
	358	7	5

MANCHESTER AND BOLTON DISTRICT.

First Manchester	60	0	0
Second Manchester ...	102	14	5
Third Manchester ...	100	0	0
Fourth Manchester	50	0	0
Fifth Manchester	41	2	6
Sixth Manchester	33	1	0
Manchester (Welsh) ...	32	13	0
Bolton, South	155	2	4
Bolton, North	105	0	0
Rochdale	39	14	8
Padiham	11	0	0
Stockport, S.	52	0	0
Stockport, N.	150	0	0
Blackburn ...	17	10	0
Bacup	107	0	0
Ashton	40	0	0
Altrincham ...	21	5	6
Bury	93	10	0
Leigh	15	0	0
Clitheroe	29	6	0
	1255	19	5

LINCOLN DISTRICT.

Lincoln.....	84	10	0
Wainfleet	25	0	0
Bourne	12	0	0
Alford	60	0	0
Sleaford.....153	14	6	
Market-Rasen .	85	0	0
Boston	79	0	0
	499	4	6

SWANSEA DISTRICT.

Pembroke.....	32	0	0
Carmarthen ...	5	16	6
	37	16	6

KENT DISTRICT.

	£.	s.	d.
Canterbury ...	43	11	0
Dover	66	10	8
Sandhurst.....	35	0	0
Sittingbourne .	17	0	0
Margate	60	0	0
Ashford.....	10	0	0
Rye	50	0	0
	282	1	8

BIRMINGHAM AND SHREWSBURY DISTRICT.

Second Wednesbury	598	10	5
Hinckley	38	14	10
Ludlow.....	38	15	0
Madeley	30	0	0
West Bromwich	85	0	0
Redditch	50	0	0
Wolverhampton	100	0	0
	941	0	3

BRISTOL DISTRICT.

Bristol (Langton Street) .	12	0	0
Bristol (King Street)	20	0	0
Cardiff	36	3	8
Chepstow	11	0	0
Ledbury	20	0	0
Gloucester ...	66	0	0
Newport	23	10	6
Dursley.....	30	0	0
Monmouth ...	25	0	0
Cheltenham ...	95	1	10
	338	16	0

PORTSMOUTH DISTRICT.

Wimborne ...	20	0	0
Newport (Isle of Wight)...	30	0	0
Winchester ...	20	0	0
	70	0	0

SHEFFIELD DISTRICT.

Sheffield, East.	64	13	2
Retford.....	68	4	3
Wath	40	0	0
Chesterfield ...	23	0	0
Worksop	24	10	0
	220	7	5

NORTH WALES DISTRICT.

Dolgelly	28	0	0

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
Mr. and Mrs. Fernley, *Clairville, Southport*	52	10	0
James Ormond Mills, Esq., late of *Cheltenham*, by the Executor, Charles Frederick Mills, Esq., duty free	50	0	0
Legacy of Mrs. Henwood, *Hull, East*, Messrs. R. L. Cook, and J. T. Tenny, Executors	43	8	1
Ralph Brecken, Esq., *Charlotte Town, Prince Edward's Island, B.N.A.*	31	18	4
Collected by the Young Ladies at Misses Woodward's Establishment, *Grange-House, Darlington*, towards the erection of the first Wesleyan Chapel in Calcutta	30	0	0
Mrs. John Brogden, *Oakfield-House, Ashton-on-Mersey*, in memory of the late Rev. William Toase, for the Paris Chapel	20	0	0
Hackney Juvenile Association	20	2	1
John Irving, Esq., *Bristol*	20	0	0
Legacy of Miss Urwin, of *East Witton*, Mr. T. J. Miller, *South Otterington, Thirsk*, Executor	19	19	0
Collected by Messrs. Holden and Bentley, *Rheims, France*	16	0	0
Sheffield, East, Juvenile Missionary Society	15	0	0
Exeter Juvenile Missionary Society	14	16	6
Mr. Samuel Buxton, *Leeds*	10	0	0
Anonymous, by Rev. Dr. Hoole	10	0	0
Rev. John and Miss M'Owan, *Bowdon, Altrincham*	8	8	0
Rev. William Shackleton, *Bedale*	8	8	0
Dalston Juvenile Association	5	17	0
James Pike, Esq., *Oxford*	5	5	0
Mrs. Robert Wood	5	5	0
Miss Wood	2	12	6
Peter Carthew, Esq.	5	0	0
Mr. Illingworth and Family	4	4	0
Mr. and Mrs. James Walker	4	0	0
Mr. and Mrs. Cooke	2	2	0
Mrs. Leppington	2	2	0
Family of the late Rev. J. C. Leppington	1	0	0
A Thank-Offering for the special guidance of Divine Providence	1	6	0
Rev. J. W. Irving	1	1	0

Printed by WILLIAM NICHOLS, of 3, Bellevue Cottages, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—JANUARY 25TH, 1864.

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Wesleyan Missionary Notices, February 25, 1864.

PAPERS

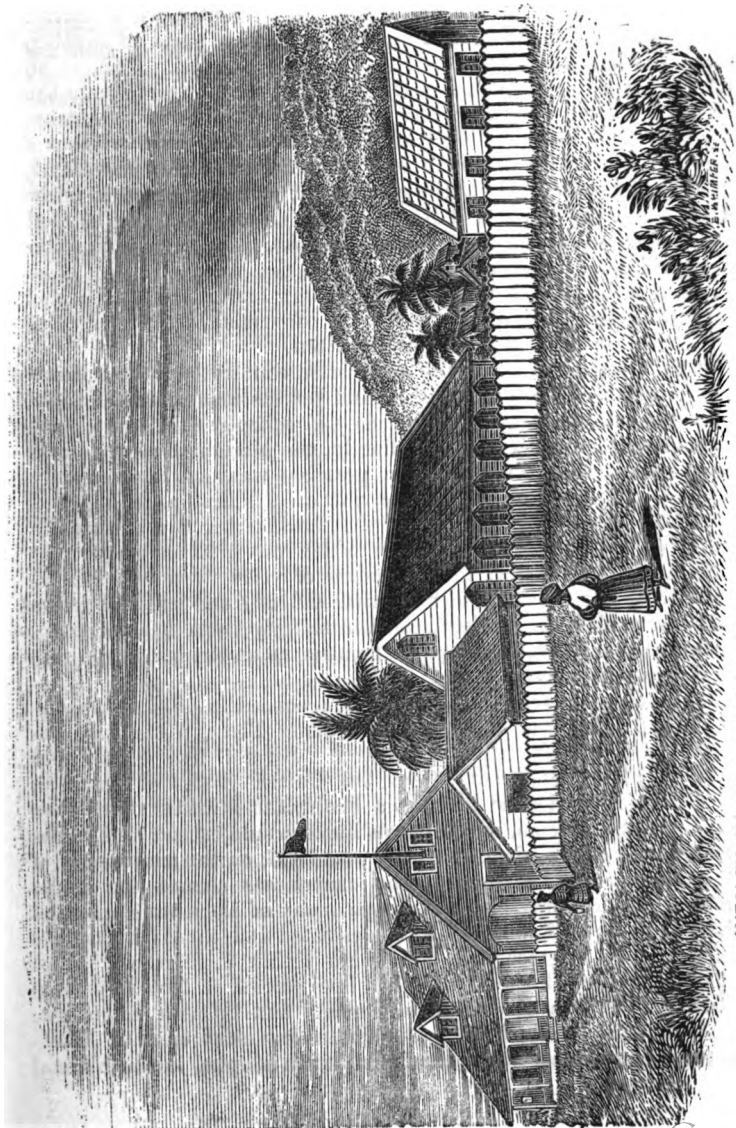
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN MISSION PREMISES, PUERTO PLATA, ST. DOMINGO.

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DESTRUCTION OF THE MISSION PREMISES AT PUERTO PLATA, ST. DOMINGO.

THE British flag is a guarantee for the protection of life and property in every part of the world. Beyond the boundaries of the British government there is great risk, and sometimes serious damage and loss. Such was the case in New Zealand, in its heathen state, forty years ago; and in the same land, very recently, where native sway prevailed. In heathen Fiji, and in various parts of heathen Africa, Missions have been broken up and destroyed. This is no matter of surprise: idolatrous customs and immoral practices are the works of the devil, which the Son of God was manifested to destroy, but which the enemy of God and man will not yield without a struggle. Men whose deeds are evil love darkness rather than light, and, when not restrained by the civil power, will give practical effect to their enmity to Christ and His Gospel. To some the word of God is the savour of life unto life; while to others, by their opposition and impenitence, it becomes the savour of death unto death. How pitiable, how dreadful, is their condition! how fearful their prospects! Let the Christian duty of prayer for the conversion and salvation of the Heathen never be neglected or forgotten.

But St. Domingo is nominally a Christian country, and the Spanish people profess to believe in Christ. And yet the unoffending Missionary has been driven away; the chapels and schools have been closed, the congregations scattered; and, finally, the Mission property seized as spoils of war, and the Mission premises wantonly and entirely destroyed. When you look at the view on the first page, supplied by the Rev. Joseph Webster, one of the Missionaries, you will see the state of completion and comfort to which the Mission property at Puerto Plata had arrived in the course of years; you will sympathize with the Missionary and his scattered flock; and you will grieve at the loss which the Society, and Christianity itself, has sustained. The chapel and Mission cottage at Samana, as on the last page, were on a more humble scale.

The Mission in St. Domingo was commenced in 1834, when the Rev. John Tindall was appointed to Puerto Plata, a town in the Spanish part of the island of Hayti. Several free blacks and people of colour, emigrants from the United States of America, settled there, and desired to have a Protestant Minister: this gave occasion to the Mission, which it was hoped would extend its benefits to the natives of the island. In the year 1835, on the anniversary of the arrival of the Missionary, the chapel was opened for divine worship. The congregation was large; many of them were spiritual worshippers; and all appeared to be delighted and thankful that the ordinary means of grace were once more within their reach. Since that important event the Mission has been carried on by a succession of faithful men, in the English, French, and Spanish languages; schools have been established; a master was sent over to Westminster, to be trained in the excellent system adopted in the Normal

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School; and great were the benefits the Mission was diffusing by the labours and example of the agents employed, while some hundreds of adult persons and children were under direct Missionary teaching.

More recently the dwelling-house was erected. It was thus described by the late Rev. Edward Towler in the year 1840:—

We have resided at the new Mission-house, close by the chapel, for the last few weeks, and find it a very pleasant situation. On the north of us, immediately in front of the house, is the ocean rolling over the rocks, occasioning a surf and breakers. It is about three hundred yards from us, at the bottom of a sloping lawn nearly covered with thick shrubs. On the south, behind the house, is a range of mountains, one of which is very high, and covered with trees; and, in the space between the house and mountains, several little cottages are seen, surrounded by a little patch of cultivated ground. On the east is a plain, reaching several miles along the sea-side, covered with trees and shrubs, and ending in mountains in the distant view. On the west, down the hill upon which the chapel and house stand, is seen the town of Puerto-Plata, and the bay coming into the land a considerable distance; the view ending in mountains and sea; the country all over covered with trees, some of which, such as the plantain, cocoa-nut, and palmiste, are very beautiful. While sitting in my study, I can see every vessel that enters the harbour, and, from the west, a long time before they enter.

The scenery is altogether grand and beautiful, and I am constantly reminded of that passage of Scripture, "The voice of many waters." (Rev. xix. 6.) By the continual roar of the sea over the rocky coast, day and night, "the voice of many waters" is sounding in our ears.

Of this whole establishment nothing now remains. The Rev. James H. Darrell in successive letters from Turk's Island, the nearest British territory, conveys the mournful intelligence:—

October 19*th*, 1863.

Mr. Moon is sending you a file of newspapers, by which you will learn further particulars respecting the Dominican revolution. You will also see that, with the exception of our Mission property, and a few other buildings, the whole town of Puerto-Plata has been destroyed by the Spaniards. I was in hopes another vessel would have been over from Puerto-Plata before this; but this letter must go without my being able to inform you if the Spaniards have fired our premises or not. Should our chapel and Mission-house escape, I shall consider it as another proof that God is with us. It seems to me that, as the premises are now matter of dispute between the two Governments, the Spaniards are afraid to increase the difficulties of the question by destroying our property; and who knows but that the Lord will make the very means which have been employed in crushing our Mission the means of its preservation? I pray earnestly that He will.

We have no positive information from Samana; but there is a report, which seems to have emanated from the Spaniards, to the effect that there has been severe fighting in Samana, and that that town is destroyed also.

We have about five hundred refugees over here, and many of them are destitute; but the community intends providing for them. Almost every person has left Puerto-Plata. Whether they will return or not after the struggle is over, I know not. But it will be twenty or thirty years hence before the town will be built up again. The general opinion is, that Spain will have to abandon the island. One of our members has been shot,—Mr. John Cooper. He was killed whilst striving to save his property. Two others are in prison. Most of our people are over here; but, poor creatures, they have lost all they had.

November 18*th*, 1863.

Since the last mail left, I have heard of the destruction of the Mission-house, chapel, and schoolroom at Puerto Plata.

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A strong force of Spaniards left the fort on the 16th ult., to attack the Dominicans. While the fight was going on, another company of Spaniards plundered the Mission-house, and carried the furniture to the fort, where it was afterwards distributed among the officers. After everything had been removed, the troops fired the premises.

I endeavoured several times to have the furniture brought over here; but every vessel was so filled with passengers and passengers' luggage, that there was never any room for freight. A large number of Spanish Bibles and Hymn-Books, and many copies of Dr. Rule's Commentary on the Gospels, together with a portion of my own library, have been destroyed. The chapel-deeds and the Registers are all safe, as I had previously brought them over. Spain should be made to pay for the property so wantonly destroyed: there was no necessity for burning the town, as no enemy was near it.

We request that special prayer may be made for the people of Spain, and for the Government of Spain. We know that some persons in Spain have received the Gospel, and are happy in the enjoyment of the forgiving love of God, through faith in our Lord Jesus Christ. Many other persons are inquiring, and are anxious to be instructed. But the Government of Spain refuses to allow Missionaries to labour in Spain, while recently Spaniards have been very severely punished for selling Bibles. And now Spain has sent her soldiers to St. Domingo, who have destroyed the only scriptural Mission in that unhappy country. It is thus that "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed."

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FEBRUARY 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For MARCH, 1864.

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THIRD SERIES. VOL. XI.

FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
John Chubb, Esq., and Family	525	0	0
Miss Chubb and Miss Lucy Chubb, *Islington*	100	0	0
Thomas Newton, Esq., *Sheffield, East*	150	0	0
E. E. Meakin, Esq., *St. George's Circuit*	100	0	0
Mr. John Brewer, sen., *Walsall* (one half of contribution)	60	0	0
Mr. J. T. Matthews, *Croydon*	50	0	0
James Simpson, Esq., *Hackney Circuit*	50	0	0
Mr. T. W. Twiddy, *Croydon*	32	0	0
Thomas Bagnall, Esq., *Newberries Park, St. Alban's*	26	5	0
S. D. Waddy, Esq., B.A., and Family	25	0	0
Rev. W. W. and Mrs. Stamp, *Manchester*	21	0	0
Mr. and Mrs. F. Orme, *Great Malvern*	21	0	0
Mr. E. Bree, *Jersey* — 9 0 0			
Mrs. Bree, *Ditto* — 9 0 0			
Mr. E. Bree, jun., *Ditto* — 2 0 0			
	20	0	0
W. S., a friend to the Jubilee Fund	20	0	0
Mr. and Mrs. W. Nichols, *Hoxton Square*	15	0	0
Rev. William Jackson, *Hackney*	10	10	0
Rev. Henry Lanton	10	0	0
Rev. J. Chalmers, *Hackney*	7	7	0
Rev. William and Mrs. Smith, *Pontefract*	6	0	0
Rev. A. Fletcher, *Canterbury*	6	0	0
Thomas Gray, Esq., *St. George's*, by Rev. J. D. Brocklehurst	5	5	0
Miss Lomas, *Richmond*	5	5	0
Mr. and Mrs. Lane, *Dalston*	5	5	0
Mr. and Mrs. John Gibbs, *Dalston*	5	5	0
Mr. John Sugden, *Croydon*	5	5	0
Mrs. James Nichols	5	0	0
W. and M. C., *Lambeth*	5	0	0
A Friend, S., *Hackney*	5	0	0
Mrs. G. Wilcox, *Banwell*	5	0	0
D. H. W., by Rev. Dr. Jobson, *City Road Circuit*	5	0	0
Mr. and Mrs. Jackson, *Haslingden Circuit*	5	0	0
Mr. Vaughan, *St. George's*	4	0	0
Mr. G. Betts and Family, *Dalston*	3	3	0
Mr. Oxlade, *City Road* (one fourth of contribution)	2	10	0
Rev. Dr. Osborn, in memory of Mr. Abraham Brames	2	2	0
M. O., in memory of her sister	2	2	0
Rev. J. and Mrs. Rosser, *Barningham, York.*	2	2	0
Rowland Rees, Esq., *Dover* (additional)	2	2	0
Mr. Leslie, *St. George's*	2	2	0
Rev. J. Webster, *Shorncliff*	2	0	0
Mrs. Ann Shillito, by Rev. J. D. Brocklehurst	1	7	6
Mrs. Day, *Banwell*	1	1	0
Miss S. Stubbs, by Rev. J. D. Brocklehurst	1	1	0
Captain Hedger, *St. George's*, by Mr. Vaughan	1	0	0
YORK DISTRICT.			
York — 500 0 0			
Pocklington — 28 1 7			
Scarborough — 5 0 0			
Ripon — 2 2 0			
Thirsk — 1 0 0			
	536	3	7
HACKNEY ROAD.			
Mr. William Fox — 21 0 0			
Rev. John Jeffreys — 5 5 0			
Mr. and Mrs. E. Saunders — 5 5 0			
Mr. and Mrs. Coningsby — 5 5 0			
Mr. T. Gladding — 5 0 0			
Mr. D. Gladding — 5 0 0			
Mr. and Mrs. Streaton — 1 0 0			
Mr. J. Sulman, jun. — 1 0 0			
	49	15	0

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	£.	s.	d.	£.	s.	d.
LIVERPOOL DISTRICT.						
Liverpool, Brunswick Chapel	68	0	0			
Ditto, Wesley Chapel	26	14	5			
Ditto, Pitt Street	2	10	0			
Chester	100	0	0			
Birkenhead	127	7	0			
St. Helen's and Prescot	65	0	0			
	389	11	5			
Expenses	8	13	9			
				380	17	8
MANCHESTER AND BOLTON DISTRICT.						
Manchester First Circuit	89	19	4			
Ditto, Fourth	12	18	0			
Ditto, Fifth	440	0	0			
Ditto, Sixth	107	18	6			
Ditto, T. Garstang, Esq.	500	0	0			
Ditto, Seventh	115	0	0			
Burnley	183	10	0			
District	251	6	3			
				1650	7	1
KEIGHLEY CIRCUIT.						
First List.						
Appleyard, Mr. Edward	1	0	0			
Atkinson, Mr. and Mrs. William	1	1	0			
Appleyard, Mr. Joseph, in remembrance of a beloved Father	1	0	0			
Appleyard, Mrs., in remembrance of her Sister-in-law	1	0	0			
Bottomley, Mr. Thomas	1	1	0			
Bancroft, Mr. Matthew	1	0	0			
Crabtree, Mr. J. L.	5	5	0			
Cockshott, Mr. John, and family	25	0	0			
Craven, Mr. William, and family	5	5	0			
Friend, A, by the Rev. J. J. Bates	1	1	0			
Friend, A	1	5	0			
Friend, A	1	1	0			
Friend, A, by the Rev. Joseph Raynar	1	1	0			
Friend, A, by Ditto	1	0	0			
Friend, A, in memory of the late Mrs. Crowther	5	0	0			
Friend, A, in affectionate remembrance of J. Clapham & T. Wood	1	0	0			
Holmes, Mr. John	10	0	0			
Kay, Mr. James, and family	1	4	0			
Naylor, Mr. John, and family	2	10	0			
West, Rev. Thomas	10	2	6			
Whittaker, Mr. William, and family	1	0	0			
Sums under 20*s.*	16	4	11			
	94	1	5			
Received on account ...				85	16	6

	£.	s.	d.
Islington	249	18	9
Hackney	41	16	6
Highbury	70	0	2
City Road	75	10	3
Driffield	80	0	0
Chelsea	53	15	0
Croydon	222	0	0
Wimborne	28	0	2
Bradford-on-Avon	67	2	4
Exeter	8	0	0
St. George's	60	5	0
Alton	5	0	0
Hungerford	77	0	0

	£.	s.	d.
Bridlington	50	0	0
Bradford, Yorkshire	33	3	8
Bath and Melksham	106	9	9
Sunderland	50	0	0
Sheffield West	20	13	0
Nottingham	27	10	0
Dover	20	0	0
Halifax	100	0	0
Plymouth	250	0	0
Tavistock	20	11	8
Sandhurst	18	17	0
Gainsborough	10	0	0
Lewes	10	16	11

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CHRISTMAS OFFERINGS.

	£	s.	d.
Cardiff	178	3	3
Chelsea	23	17	0
Southwark	53	0	0
Madeley	26	13	5
Dumfries	4	17	0
Filey	5	9	4
Bingley	6	14	7
Silver Street	3	15	11
Louth	55	0	0
Albion Street	1	7	0
Castle-Carey	6	0	9
Dartford	11	3	0
Todmorden	5	10	3
Dundee	13	10	11
Swaffham	5	4	4
Bolton, South	1	18	0
Preston	23	12	2
Hackney Road	26	12	9
Accrington	4	6	4
Hartlepool	8	9	0
Highbury	18	2	6
Alderney, English	2	12	7
Ditto, French	6	0	11
Blyth	6	12	0
Cobham (additional)	1	13	9
Perth	11	0	0
New Mills	7	10	11
Leicester	7	14	4
Retford	20	1	6
Heywood	1	5	0
Saddleworth	5	18	7
Denby Dale	9	11	8
Barnsley	6	1	2
Bridlington	23	7	10
Bradwell	16	16	8
Guernsey	19	18	4
Skipton	8	5	0
Spalding	18	15	2
Colne	18	0	8
Altrincham	18	11	6
Hammersmith	6	10	0
Hitchin	9	12	10
Chichester	6	17	3
Ripon	16	11	8
Falmouth	11	16	8
South Petherton	17	3	6
Weymouth	9	3	9
High Wycombe	4	14	0
Stockport, South	11	1	6
Helmsley	6	3	10
Burton-on-Trent	31	0	4
Camborne	27	8	9
Douglas	19	10	1
Plaistow Marsh	2	18	7
Coventry	6	19	2
Bury St. Edmund's	9	11	6
Ebbw-Vale, &c.	12	3	9
Gower	3	15	6
Ryde (Isle of Wight)	22	17	0
Shrewsbury	14	6	10
Devonport	18	9	6
Badleigh Salterton	6	3	4
Brigg	18	17	11
Ashton-under-Lyne	20	8	5
Witney	13	7	9
Bury	16	13	8
Whitehaven	9	4	0
Shipley	1	13	7
Blackpool and Garstang	20	0	0
Deptford	7	13	2
Abergavenny	9	7	10
Kinneton	8	0	0
Ely	11	1	3
Alton	4	5	6
Lewisham	7	0	0
Dunster	18	1	0
Louth	5	5	3
Portsmouth	11	11	0
Sleaford	23	13	1
Glasgow Third	10	14	1
Lincoln	29	17	10
Sandbach	6	10	2
Bingham	14	8	8
Kington	5	0	6
Dudley	23	16	11
Knighton	7	13	7
Tipton	11	11	1
Radnor St., London	40	0	0
Garstang	1	11	0
Stratford-on-Avon	1	10	6
Mildenhall	13	5	2
Wisbeach	8	0	0
Yarmouth	11	7	6
Kingsbridge	4	17	0
Holmfirth	8	8	8
Wigton	7	7	0
Ludlow	14	7	3
Southampton	13	8	2
St. John's Square	30	0	0
Newcastle-on-Tyne	31	9	5
North Shields	16	6	9
Bedale	2	0	0
Glossop	2	9	0
Thirsk	12	9	1
Horncastle	25	17	9
Okehampton	5	2	8
Bramley	7	14	6
Alford	25	19	3
Chester	30	0	6
Kineton	12	12	6
Diss	4	8	7
Malton	10	10	2
Stroud	16	5	2
Hinckley	15	11	6
Second Leeds	8	12	3
Banwell	13	12	4
Ebbw-Vale	16	18	9
Bedford	30	0	0
Swansea (English)	23	12	4
Downham	7	16	6
Barnsley	1	12	8
Kendal	8	12	7
West Bromwich	14	17	0
Bromsgrove	6	12	3
St. Agnes	9	10	0
Bodmin	16	0	9
Otley	9	18	9
Barnard Castle	12	8	10
Globe Road	2	17	0
Selby	19	11	2
Wakefield	6	10	0
Driffield	10	19	8
Hull, East	10	3	0
Wainfleet	9	17	8
Truro	1	7	6
Lower Norwood	7	2	8
Hornsey Road	23	15	3
Peckham	1	2	10
Waterloo Road	7	15	2
Market Rasen	19	13	3
Congleton	9	10	2
Pickering	18	6	0
Camelford	6	10	9
Stourbridge	22	14	3
Pateley Bridge	13	11	4
Stanhope-Street	16	2	6
Aberdare	2	4	7
Frome	13	7	8
Lancaster	14	16	5
Great Malvern	1	16	4
Stourport	8	19	2
Tewkesbury	9	17	0
Llanelly	7	4	10
Thame	2	10	7
Wimborne	13	17	7
Winchester	14	18	1
Kentish Town	13	16	9
Dalston	8	18	1
Sydenham	8	8	8
Gwennap	14	7	0
Pembroke	30	8	5
North Walsham	8	19	0
Doncaster	28	16	0
Nantwich	24	14	11
Gainsborough	14	9	9
Chorley	6	16	6
Bath	12	4	11
Hinde-Street	19	4	2
Northampton	70	14	3
Chatteris	9	9	5
Tavistock	17	14	5
Newark	27	9	7
Bungay	8	5	6
Ashbourne	3	5	0
Ashby-de-la-Zouch	23	11	3
Newport-Pagnell	7	4	0
Whitehaven, &c.	5	5	10
Marlborough	7	10	0
Walsall (Wesley)	21	13	5
Edinburgh	35	4	10
Newtown	15	0	3
Darlington	14	19	5
Higham-Ferrers	6	13	3
Portsmouth	14	7	6
Longton	16	3	8
Gravel-Lane (Manchester)	3	19	9
Swindon	16	9	9
St. Ives (Cornwall)	10	0	0
Gainsborough	10	0	5
Tadcaster	13	3	4
Wolsingham	18	14	10
Hexham	15	4	3
Brixton Hill	20	0	0

*** *The Ladies' Committee for Ameliorating the Condition of Women in Heathen Countries, Female Education, &c., gratefully acknowledge the following Presents; namely,—*

A Box from Mrs. Sansom, Nottingham, containing 400 *Bobbins of Cotton,* 42 *Fancy Boxes of Cotton Balls,* 24 *Cards of Hooks and Eyes,* 3 *Boxes of Thimbles,* 30 *Bags for School Children, some Braid and Buttons.*

From Mrs. John Lidgett, 6 *Children's Shirts.*

Mrs. Cooper, Canterbury, 2 *Parcels, containing Children's Clothing, Working Materials, &c.*

Clothing for Children made by the Girls in the Training School, Westminster, value £5.

From the Ladies' Missionary Working Society, Bayswater, a Box of Clothing, &c., sent to the Rev. J. Jackson, D'Urban.

From Mrs. Cryer, a Box of Fancy Articles for sale, for Bangalore, value £4. 12*s.* 7*d.*

From Mrs. Tucker, 84 *Copies of her Book on Genesis.*

To the Ladies' Missionary Sewing Meeting, Radnor Street Chapel, Manchester, for 1 *Case of Needle Work, to be forwarded to the Rev. James Calvert, Fiji.*

From the Senior Girls' School, North Street, Bristol, 1 *Frock,* 2 *Pinafores,* 17 *Shirts, and* 6 *Handkerchiefs,*

Parcel from the Bristol Association, containing Frocks, Pinafores, Dressed Doll, &c., value £3. 5*s.*

Two Parcels of Clothing from Mrs. Samuel Budgett.

Received by the Ladies' Committee in the month of January, 1864, £57. 16*s.* 6*d.*

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FEBRUARY 25, 1864.

NO. 123. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

MARCH, 1864.

THE JUBILEE CELEBRATION ON MISSION STATIONS.

CEYLON.

UNDER date of January 16th, the Rev. R. Spence Hardy writes:—"We have held the first of our Jubilee services. The brethren have subscribed among themselves £50, and we have received from a friend a donation of £25. I was invited to attend a meeting of the natives at Galle, when an address was read to Miss Scott in Singhalese, showing how highly and affectionately her efforts for female education have been appreciated by our people."

WESTERN AFRICA.

AT the Cameroon, on the coast of Western Africa, as well as in the interior, at Ashanti and Dahomi, human sacrifices continue to be offered, and idolatry, with its most abominable accompaniments, is the religion of the people.

There are points of this vast region illuminated by the Gospel. Native Ministers and Native Churches have been raised up by God's blessing on the labours of the Missionaries. The following letters will be read with interest.

Extract of a Letter from the Rev. E. J. Fynn, Native Minister, dated Abakrampa, December 31st, 1863.

I AM thankful to be able to report that the work of God on this station is in a healthy state; the congregations, both on the week nights and on the Lord's day, are large and encouraging. The Society in several respects yields much satisfaction.

Early Prayer-meetings are held in several parts of the town, in private houses, at which I am happy to say that it has pleased God to make known His mercy. Four persons have been brought to the liberty of the sons of God, and are walking in the comfort of the Holy Spirit.

Our Leaders are regular and attentive to the Classes intrusted to their care.

We have in the Society six male Leaders and one female.

The number of full and accredited members is 139, with 10 on trial for church membership. Number of marriages, 7: baptisms,—adults, 11; infants, 13.

Our work in the School department is improving.

The total number of children is 33,—30 boys, and 3 girls. The average attendance, 28.

I shall mention one circumstance, which, doubtless, my worthy General Superintendent, the Rev. Mr. West, has ere this brought before you. It is that interesting and solemn scene of our ordination, which took place in the Cape-Coast Chapel, on Tuesday evening, the 17th of February last. Indeed, Sirs, I shall never forget that solemn and awful hour in which I consecrated afresh my service to the Lord, because then and there I became more alive to the responsibility devolved upon me.

I earnestly, therefore, entreat your prayers, that the God of the Mission may enable me to proclaim His Gospel, until hundreds are brought in to see the wonders of redeeming grace.

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Extract of a Letter from the Rev. James Plange, Native Minister, dated James Town, Akrah, January 12th, 1864.

During the two past quarters, I have baptized forty adults, and twelve infants. These adult candidates who were baptized had been under religious instruction for some months.

Our present bamboo chapel is far too small, and those who cannot get inside are obliged to stand in the sun; so, in whatever direction I look, there is to be seen a vast number of individuals anxious to hear the Gospel of the grace of God. O, when shall we obtain some pecuniary aid to complete our chapel?

At the two past sacraments of the Lord's Supper, we had at the first one hundred persons present, and at the other a hundred and twenty were present. These were refreshing seasons to our souls, which we believe will not soon be forgotten.

After having finished the quarterly visitation of our Classes, accounting for deaths, removals, and expulsions, we find 19 to be the increase of members to the Society. The congregations throughout the Circuit are generally encouraging. The total number of full and accredited Church members is 197; on trial, 16. The children under daily instruction in our schools are, boys, 303; girls, 81. Total, 384.

THE "JOHN WESLEY."

The Mission brig arrived in Sydney harbour from her Fijian trip on the 23rd of August. She encountered a severe storm on her passage back, and received considerable damage. After being thoroughly refitted, her stores were taken on board, and she left for the Friendly Islands on the 2nd of October, clearing the Heads soon after daylight. Several friends accompanied the Captain to Watson's Bay, on the 1st. An interesting service was held on board, at which the officers and crew were present. She carried as passengers a respectable trader and his family returning from New South Wales to Lifuka, Haabai, their usual place of residence.

FRIENDLY ISLANDS DISTRICT.

The following interesting letter is from the Chairman of the Friendly Islands District.

Extract of a Letter from the Rev. Walter J. Davis, dated Lifuka, Haabai, July 28th, 1863.

DYING TESTIMONIES TO THE POWER OF GRACE.

Our people firmly believe in the genuineness of the *lotu*. The evidence to them of its divinity seems to be most triumphant, not only in the changes which have been effected since the introduction of the Gospel, from Heathenism, treachery, and war; but in the great moral and spiritual change evidenced in the turning from darkness to light, and from the power of Satan unto God. We hear also of happy deaths, of "a good hope through grace," a gracious assurance, that "to be absent from the body" is to be "present with the Lord."

Some time since I attended one of our earliest converts, who was fully expecting to finish his course of labour and suffering; and when asked what were his prospects in reference to the future, he replied, "I have no fear of death. The blood of Christ has washed away my sins; and I feel as if I were on board a vessel, with its sails spread, and a good breeze, and every prospect of speedily arriving at the port." Such are the frequent testimonies borne by our people.

A few months ago, a young man, who had led a very profligate life, died from the effects of his dissolute conduct; and when I saw him a few days before he expired, he testified to this effect: "I have been

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a great sinner. I have neglected religion from my youth up; and now God has sent this affliction to humble me, and He has brought me to the gates of death. But He has had mercy upon my soul. He has saved me from my sins through the death of Christ." With streaming eyes the prodigal confessed his transgressions before God, and exulted in the pardoning love of God, and shortly after died happy in the Saviour. These are not rare cases, but merely instances of many who have become the happy subjects of the regenerating grace of God.

We resolved on holding a series of Missionary Meetings throughout Haabai, and, in consequence of many other duties and engagements, have been prevented from holding them till this month. We commenced at the western part of the Circuit, at a place called Nomuka, one of the largest and best islands in this group. There is a large and commodious chapel erected, with a Society of one hundred and twenty members, who have contributed thirty-nine buckets of oil as their regular contributions during the last quarter. We stationed a Catechist here at our last District Meeting, whom we anticipate recommending to be received on trial as an Assistant Missionary. We find that the church and congregation have prospered considerably under his supervision. On landing, Mr. Baker preached, and then we held the Quarterly Meeting of this island, according to special arrangement. On the following day we held the school anniversary, and found the children and adult schools to be much behind the schools that are more easy of access. We have, however, placed them under the special care of the Catechist, and hope for improvement.

MISSIONARY MEETINGS.—NOMUKA.

On the following day we held our Missionary Meeting: we had it in due form, having a report, and resolutions, with a good supply of native speakers. We had about twenty Local Preachers, who accompanied Mr. Baker and myself in a double canoe, some of the senior of whom gave most admirable addresses. Tonguese have naturally the gift of utterance, and speak with ease and energy. They dwelt upon the benefits of the Gospel, the changes produced, the equality and fraternity that now existed compared with former times, and most earnestly exhorted the congregation to support this cause by liberal contributions. The collection was made in the *babalagi* ("foreigners'") style, by handing round the plate; and the sum of £10. 4*s*. was raised by a congregation of one hundred and sixty persons. The entire amount, less 4*s*., was contributed in cash. Every one gave something, and absentees were not forgotten. We sang the Doxology, and praised God for so good a beginning.

THE ISLAND TUGUA.

The following morning we set sail for Tugua, twenty miles eastward, and, after a few hours' run, went through a most winding passage at low tide, where we saw magnificent specimens of island coral, and anchored for the night. On this aristocratic island, the residence of the late Tamaka, and the present high Chief, Caleb Tuihaateiho, brother to the Queen, two of our Missionaries laboured, (Mr. Webb and Mr. Miller,) who have since entered into rest. The people show that a good influence has been brought to bear upon them. We always visit this island with great pleasure, and there is something sacred about its memory. It was a sacred island in heathen times. The people are spoken of as being superior in their manners and language. It is reported, that one of the Tuitongans was interred here. As you enter upon the island, you see a short but wide footpath, leading direct to the new weather-board chapel, which has a thatched roof, and was commenced and finished by native carpenters and labourers, a monument of the zeal, love, piety, and liberality of this island church, There is a straight, wide road parallel with the church, running from east to west; so that you can stand by the chapel and observe the ocean on either hand. It is the first island in which an attempt has been made to form a good, straight road, from one end to the other. There are sixteen folding windows, and six doors in the chapel, and it is painted outside. The pulpit is made of native mahogany, and is a durable memento of the mechanical skill of the Rev. William Webb.

We held our Missionary Meeting at a novel hour for the Friendly Isles. It

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commenced at seven P.M., and continued till ten o'clock. The Chief of the island presided: I, Mr. Baker, two Assistant Missionaries, and other natives, addressed the Meeting. The interest was kept up until the close, when the collection was made, which amounted, after a few additional offerings, to exactly the same amount as we realized at Nomuka.

MEETING AT HAAFEOA.

The following morning we sailed along to Haafeoa, the station of our Assistant Missionary, John Faubula. Mr. Baker remained in Tugua to hold an evening service, and to administer the Lord's Supper, and to preach on Sabbath morning. We held similar services at Haafeoa. While engaged in our work, we felt the Master of assemblies in our midst. God graciously blessed our souls, and we believe made us a blessing. A good Sabbath prepared us for a good Missionary Meeting. On the Monday morning the chapel was crowded with natives respectably dressed. Our Meeting commenced, as usual, with singing and prayer, and we felt it was good to be there. The Chief of the island, successor to Baula Tuuhetoka, known to most of the Friendly Islands Missionaries, took the chair, and did his best to infuse a good spirit into the Meeting. There was a long list of speakers, who strove to their utmost to promote the cause of Christian Missions, and who seemed to be in their element when begging for the cause of Christ. A good spirit pervaded the whole Meeting, and the people had a mind to give. The collection amounted to nearly £20; and persons gave in their names for an additional sum; so that before we closed we raised upwards of £22; and nearly the whole was given in cash. One circumstance was peculiarly affecting,—the giving a shilling or more in memory of the departed. This was done by several. Our Assistant arose, and, after giving for the living, said, with a faltering voice, "There are 2*s.* for ——, who is deceased." This was followed by many others. I have been at many Missionary Meetings; but think I was never at one that surpassed this in true Missionary tone and effort. This, too, in the South Seas, and in the first year of obtaining cash.

DIFFICULTIES AND DANGERS IN TRAVELLING.

After spending four days on this island, holding our Quarterly Meeting for Local Preachers and Leaders, we made an attempt to get away. As we were encircled by reef, we had to wait till the tide was sufficiently high before we could set sail, which made it late, and precluded the possibility of our reaching Lifuka before sunset. Just after we set sail, there was every probability the *jila* ("yard") would break, and cause us to seek anchorage. However, the damage was repaired, and we made sail for our station, but were hindered by incessant squalls. As we were benighted near an island named Lofaga, sixteen miles from Lifuka, it was generally deemed advisable to put in there; but a few thought it would be better to make for head quarters. Haabai is a horrible place for any one to be out at night, especially off Lifuka, where reefs abound. The *Eiki vaka* ("Captain") consented, and proceeded very well till we arrived about a mile off Lifuka; when the canoe, through mismanagement, struck on a rock, the wind took the sail aback, and there was great fear lest the mast should break, and severely injure us. The natives called out for the Missionaries to jump down from the top of the house that stands in the middle of the canoe. Mr. Baker went one way, and I another: and instead of falling into the arms of the natives, I fell into the bottom of the canoe, but providentially escaped with a slight bruise. Great confusion here ensued, as the wind was very high, blowing off shore; so that if we could not anchor, the probability was we should drift to Fiji. After an hour's earnest effort, the crew succeeded in casting anchor, and fastening the canoe with four ropes to rocks that were at hand. Being in smooth water, the canoe lay still; but the fear was that our cable would snap, being very weak, and the canoe smash on the reef, or drift to Fiji. The Captain and men repaired the sail, so that they might be prepared for the worst. They watched with great anxiety the rising of the moon; but she rose favourably, and the wind was moderate; so that we lay down on the top of the house, with our great-coats to cover us, and the moon shone brilliantly. It was very cold; and

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as this was our first night at sea in a Tongan canoe, and in such perilous circumstances, I have resolved that I will never consent to a similar attempt at reaching home after dark in a double canoe. We were under sail soon after day-break, and, arriving at a small village two miles from Mua, we walked home, most thankful to Almighty God for our preservation, and the favourable voyage we had made. We set sail in rough weather, and had strong wind nearly the whole time we were absent; but perhaps we could not have experienced greater enjoyment in connexion with Mission work than during our trip. Blessed be God for establishing His cause in these insignificant islets, and raising up among them so many teachers now employed in Fiji, and in this group, and implanting within their hearts a desire to support and spread evangelical agencies.

A week after our return, we took another Missionary tour to the principal Societies in the eastern part of the Circuit, and held meetings at Haano, Foa, and Uiha. These meetings were well attended. The speaking was not nearly so good as we heard during the former tour; but there was a gracious influence pervading our congregations, and the people had a mind to give. We are therefore encouraged to continue; and, if spared, and not interrupted by war or hurricanes, we shall probably be able to supplement our contributions in oil by collections in cash at our annual Missionary Meetings. We collected as follows:—Haano and Fakakakai, £24. 12*s.* 6*d.*; Foa, £16. 2*s.* 10*d.*; Uiha, Felemea, and Lofaga, £36. 4*s.*; making a total of the amount collected during our series of Missionary Meetings of £119. 19*s.* We beg a continued interest in the prayers of your churches and the Committee. We are tolerably well just now; but there has been much sickness during the year.

Extract of a Letter from the Rev. John Clifton, dated Hihifo, May 13*th*, 1863.

STRUGGLES OF POPERY.

Of late Popery has been making desperate efforts in this part of the Circuit. They have been practising the old heathen games, thinking that, although they could not bring over the people by persuasion or buy them with presents, they might attract them with these games. The Gospel, however, still triumphs. These games had not the effect expected. The people say, "If this is religion, what need had we of the Gospel? Did not we do these things when we were yet heathen?" Four or five have gone over to them of late; but they are persons of questionable character. Things are looking better than they were. The work has not been so cheering since I have been here as now. Several persons have been converted to God during the past quarter: doubtless these are only the droppings before the shower. O for a fresh baptism of fire! This is what we all want.

The following letter from the Rev. George Lee, dated Neiafu, Vavau, February 10th, 1863, will serve to show the trying circumstances in which the Missionaries and their families are sometimes placed by the strong winds in the tropics.

I received your letter per the "Native Lass," with the boxes of medicines, &c. We are thankful for all. I have not time to transcribe parts of my journal from which you might get a knowledge of the state of the Circuit, but would just say we are doing nothing of an extraordinary character, but are getting on much as usual, and our Circuit work in this new year is in a hopeful state.

We are all pretty well. We are very busy, and much confused with our premises, having had a severe hurricane nearly a month ago.

SEVERE HURRICANE.

On Monday, January 12th, we had our first experience of a Vavau *afá*. It had been blowing hard on Saturday and Sunday, but harder on Sunday night, increasing towards two A.M., when I arose, fastened all the doors and windows more securely, called Peter, (who is now

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employed as a Catechist,)—he was living on the premises at the time,—asked his opinion about the weather, &c.; but in a very short time we were called to more active exertion by the constantly increasing gusts of what we felt was merciless wind and driving rain.

I endeavoured to secure my more exposed books, while Mrs. Lee stowed away as far as possible the more exposed part of our household goods. At four or half-past four, it blew terribly, and my native cooking-place tumbled with a crash, while the wind, lifting up the thatch in many places, drove the rain right through the house. John Latu, the Native Assistant, and a couple of neighbours, running to see and help us, were enabled to have Mrs. Lee and the children taken to a native dwelling, first to Simeon Lomu's, (the man who went as a servant with Mr. Adams to Sydney,) and then to his sister's, who is a pious Class-Leader, where she felt secure in a very strong spacious house, with attentive kind native friends, while I, with six or eight Local Preachers and neighbours, made the house as secure as we could, nailing the windows, tying and fastening &c., the doors; for locks and latches and bolts are useless in hurricanes here. The morning was awful, and the wind increased till about half-past eleven A.M., when it was at its height, and, after an hour or so, gradually decreased, till about four o'clock, when it was bearable. The storm commenced to blow from the north or north by east, went round to the east, and in the course of the morning went round to the south, blowing hard all the time. The heaviest puffs were from the south or south by west.

Our dwelling-house stood; but the pantry, kitchen, and an out-house were blown down, or so injured that they have to be rebuilt. The printing office also stood, but a good deal of injury has been done by the wet to paper, printing materials, &c. We are thankful that we all escaped so well. Mr. Firth's house, being new, of course was safer than ours; our soft goods for barter were injured, all more or less; even what the rain did not reach was nearly rotten with the damp. The boats I saved by having them hauled on shore, and the boat-house still stands, although the laths by which it was secured below were all broken to pieces. The empty oil-tanks which were in the boat-house were knocked about like so many nut-shells, but are not broken. Their lids I have not yet found; they are buried, I suppose, in the rubbish.

There has been but one chapel blown down, but a great many houses have been levelled. The breadfruit, bananas, and oranges, &c., have been quite destroyed, and the cocoa-nuts nearly destroyed; also the late yams. However, the people are planting sweet potatoes, and we hope we shall have our "daily bread."

The hurricane was not so terrific, the natives say, as the memorable one in Mr. Amos's time. I had no fears, when we got right into it, and certainly I admired the terrific grandeur of the scene; but I do not wish to see another. All our fences were levelled, even a wood paling before the front door. In fact, we have nearly everything to build anew; so we shall have a deal of local expense, and I am sure we have not much in the way of barter or trade to meet it.

FIJI DISTRICT.

THE intelligence from this District is on the whole encouraging. The natives feel the importance of having Missionaries to instruct them, and are largely contributing to the funds of the Society.

Extract of a Letter from the Rev. Jesse Carey, dated Fawn Harbour, February 9th, 1863.

NOTHING of any great moment has occurred here since my last communication: dangers, which threatened for a time to imperil ourselves and the Mission station, have, I think I may venture to state, passed away. Peace is not, however, as yet established; and although very strenuous efforts are being put forth to accomplish what every one appears so much to desire, both parties of belligerents are making huge preparations for a determined struggle, should an amicable settlement of affairs be impossible.

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EDUCATIONAL WORK SUSPENDED BY WAR.

Our work has suffered immensely from the war, which has been the one thing uppermost in people's minds, and to which everything else has had to succumb.

Our Circuit Institution has for some time past been closed. It was quite impossible to continue its operations, many of the students having returned to their respective towns, and the difficulty of obtaining food for those who would have remained having become quite insurmountable.

We have yet cause of thankfulness to God, who has not left us in these times of trial.

PUBLIC SERVICES.

Our services at the Mission station have been held without interruption. Six sermons weekly are regularly preached, three to a Fijian congregation of from three to four hundred persons, and three to an assembly of Tonguese numbering not less than two hundred and fifty.

The members of Society and others on trial are met each week in eighteen classes, by duly appointed Leaders; and through these and other means there is unquestionably at work, among large numbers of people, an influence of a powerfully restraining and otherwise extensively beneficial character, which is not overlooked by us as a source of joy, while surrounded as we are by much the general tendency of which is to dishearten and alarm.

We shall, I am sure, feel the stronger under trial and affliction, when assured, as we have recently been, of your unceasing prayers at the throne of grace on our behalf. May God in His great mercy speedily hear those prayers, and crown His work in these lands with abundant and heart-cheering successes!

Extract of a Letter from the Rev. Frederick Langham, dated Lakemba, July 18th, 1863.

As the "Wesley" will be leaving here in a day or two, I must write a few lines; and I do so the more cheerfully, as we have to write of success in some of the departments of our work. Our hearts have been gladdened by the various tokens we have had that God has been with us, prospering the work of our hands.

ENCOURAGING CONVERSIONS.

Among the number of those who have been brought up out of the horrible pit, and translated into the kingdom of God's dear Son, are several who were regarded as amongst the worst characters—the most notorious sinners around us. One of them, on one occasion, when remonstrated with on the course of sin and wickedness he was pursuing, said, "Look at my head: when that is broken in pieces, I'll leave off sinning, and not till then will I abandon my evil practices." He was, however, convinced of his guilt and exposure to God's wrath, under a sermon preached by one of our Teachers, and some months after was enabled to trust in Christ for acceptance and salvation; and to the present time his conduct has been consistent with his profession. Another, a godless young man, and the leader of a number of young men like-minded with himself, was led, through a conversation with him on the evil of his conduct, to see his sinfulness and danger, and resolve to abandon sin and seek religion. He immediately removed to another town, that he might, as he told me, do away with the temptation to join with those ungodly companions whom he once delighted to lead on in the ways of sin. At the last lovefeast, held in the town in which he formerly resided, he bore a clear and satisfactory testimony to the power of Divine grace. Another, an old man just on the verge of the grave, was aroused under a sermon from the words, "Come out from among them, and be ye separate." When I was talking with him in reference to his admission into Society, he said, "When I heard, Sir, of the separation that should exist on earth between the members of Christ's church and the children of the wicked one, I was led to think of the terrible separation in the world to come, and fear took hold upon me, and I cannot rest till I am numbered with the people of God, and fitted to dwell with them in the life to come." These interesting cases, with

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others, have encouraged us in our labours, and increase our confidence in the power of those truths which it is our delight to proclaim.

TRIUMPHANT DEATHS.

But we have not only seen the sinner who has just recently been delivered from the thraldom of the devil, and listened to his songs of praise, because of his introduction to the privileges of the sons of God, and because of his union with the church militant. We have also stood by the bedside of those who have long felt the power of Christ to save from sin, have long realized the blessedness of those who are united, by faith, to the ever-present Saviour, and who in the dark valley and shadow of death have rejoiced in the prospect of soon joining the church triumphant. We have looked upon the death-stricken saint, and, while listening to his exclamations of gratitude and praise, his songs of triumph and rejoicing, in the expectation of soon being numbered with the saints in glory everlasting, we have said with one of old, "Let me die the death of the righteous, and let my last end be like his." When visiting our people at Muala, just a few days before the "Wesley" arrived here, I called upon a poor old woman who was thought to be dying. Upon asking her the state of her mind in the prospect of death, she said, "O my Chief, I am so happy, my sins are forgiven. God's anger is taken away, I am one of God's children. He loves me and I love Him. I am not afraid to die, because I know I shall go to be with my Saviour. God is so good to me; when I pray to Him, He hears me, He comes to me; indeed, He is never away from me, He is always near me. O my Chief, my soul does rejoice in my Saviour."

UNHAPPY DEATH OF A BACKSLIDER.

What a contrast this to the deathbed of a young man, who died in the same town only a short time before my visit to it! He at one time enjoyed religion, but fell into sin, took the wife of another, removed to Lakemba, and both connected themselves with the Roman Catholics on this island. I met with him several times, and warned him of his exposure to God's wrath, and exhorted him to forsake his sins; but without effect,—he only laughed at reproof. A few months ago he was taken, as it were by a retributive providence, back to the town in which resided the husband and other friends of the woman with whom he had cohabited; and then, whilst circulating some gross falsehoods, he was seized with dysentery. Our Native Assistant Missionary visited him; but he would not receive instruction. He continued to "harden his neck" and was cut off without remedy. Lifting himself up in his bed one day, he exclaimed, "I cannot die, I cannot die, I do not know where I am going," then fell back and expired.

At the Missionary Meeting held in that town, I spoke of the value of our holy Christianity as exemplified in the happy deaths of some of our friends, and referred to the preceding case in contrast. We had a solemn time; some were affected to tears.

LIBERALITY OF THE PEOPLE.

I think I ought to say a little about our Missionary Meetings, held in the Circuit during the last few months.

Much greater interest has been evinced this year than for some time past, and the large increase of oil has delighted and in some instances astonished us. We have been highly gratified at the liberality which has been shown by our people.

In Lakemba our Missionary Meeting was held in March last, and we were favoured with the presence and able services of our esteemed Chairman, the Rev. James Calvert, who, as you are aware, laboured so long in this Circuit. I thought that he and his excellent wife must have been greatly delighted at seeing some of the fruit of their hallowed toil here, in the presence and noble contributions of so many who were gladdened by the sight of their much-loved pastor and his wife. 1,810 gallons of oil were contributed, being nearly 1,000 gallons in excess of last year; and more would have been given, but we had no vessels in which to put it. Muala also had done well. I attended their Missionary Meeting just before the "Wesley" arrived, and 2,000 gallons of oil were promised, just about double the quantity given last year; and Vanua Balavu Branch has increased its contributions this year by four tuns and a

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half. And we are still hearing of increase. Our great difficulty has been the few tanks and drums we have had. We had not expected such a large increase in the contributions, and of course were not prepared to receive all the people were willing to give.

Our friends will regret to learn that the valuable Missionary whose letter has just been given, has been disabled for some time by sickness. He had a narrow escape from drowning, through the boat striking on a reef, and was a long time in the sea.

Extract of a Letter from the Rev. Joseph Nettleton, dated Kandavu, February 27th, 1863.

THIRST FOR SCRIPTURES.

YESTERDAY I returned from visiting the south side of my Circuit. There is in every branch a distressing famine of the word. For the last twelve months we have had no Testaments, and during that time many have learned to read and cannot get books, or at least "the Book." The word of God in the language of the people is our great Armstrong gun against Popery, and the strongest iron plates that these French Priests can invent fly to shivers before it.

NATIVE CONTRIBUTIONS.

We have held five Missionary Meetings this week, and I expect the subscriptions will be quite equal to—if not more than—last year. If so, they will more than cover all the expenses of the Circuit to the Mission fund. It is pleasing to think that the youngest Circuit in Fiji is self-supporting. The people have received freely, and are willing to give freely.

HAPPY DEATHS.

Several of our members have been called away during the last month, and there is still much sickness. A child from the day-school, about twelve years of age, died, saying, "I am Christ's, I am Christ's." I visited a poor man, who was stretched upon his mat to die. With broken utterance he said, "I have no friend but Jesus; my earthly friends have all left me; but Jesus loves me still. There is no love like my Saviour's love. He does not forsake me when I am helpless and dying."

Our greatest anxiety in this remote part of Fiji is caused by a very dark political atmosphere. The people have the Gospel, but they still want law. A Government that would be a "terror to evil doers, and a praise to them that do well," would be a great blessing to Fiji. We put our trust in the Great King, and to Him direct our prayers. He alone can bring good out of seeming evil, and make the wild passions of wicked men to serve His own wise purposes.

Extract from the Journal of the Rev. Thomas Baker, forwarded from Fordham-Ville, Bua, March 5th, 1863.

OCTOBER 28th, 1862.—Started by sunrise this morning for Macuata. With a fair wind we were soon round the westerly end of Vanua Levu. Here we met with heavy rain and wind, which was very trying to us, being in an open boat. However we made a good passage, and reached the town of Matanaivaka by sundown.

EFFECTS OF WAR.

All the women and children of this place had fled to the mountains, in consequence of the constant attacks made upon them by the heathen party, leaving the men to protect the town. We slept here in a little house with only a little grass on the earth for our bed. The people told me that seven heathen canoes had just arrived at the island of Yagaga, which place we had to pass on the morrow.

INCIDENTS OF TRAVEL IN FIJI.

29th.—After reading and praying with the people, we started, determined to do our Master's work in His appointed way; to do our duty, and leave events with God. We had not been long under sail, when we came abreast of Yagaga. We

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were now beating our way between this land and the main land. My crew began to feel very anxious, and their concern was increased by one of the seven canoes putting up sail and making toward us. I then felt my trust was in the Lord. Soon they were up to us, and, to our relief, we saw a half-caste on board, who said he had come in the canoe to see who we were, thinking we were traders. They then went on their way, and we continued rejoicing in God. In the afternoon we were struck by a squall, narrowly escaping a capsize through the stupidity of one of the crew.

After a while we found it would be vain to attempt to reach the town we intended; so we drove before the wind to a place called Wailea, where a chapel was awaiting a convenient season for opening. We went up the creek as far as we could with our boat, where a small canoe met us to take me to the town. I had got on board with my box of clothes and the rest of my travelling apparatus, when the canoe tilted up, and shot me and all my clothes into the water. I picked up myself as well as I could under such circumstances, and after another attempt we reached the town. It was now dark, and the rain poured in at every point through the roof under which I had to sleep. This was not very comforting, after my bath in the river.

30th.—This morning I preached in the new and beautiful chapel, after which I married four couples and baptized forty persons, three of whom were adults. We then took to boat again, and reached Lekutu by eight at night. I arranged to marry one couple in the morning, and retired to rest in a good house.

31st.—Went to the chapel this morning to unite the one couple, and was met by seven couples. It appears that my arrival had made no small stir among the people. But one of the seven needed counsel. I told him I could not encourage adultery. He had been married lawfully, according to Fijian usage, to a faithful woman who had borne him four children; but now he wanted another; but this could not be allowed. The remaining six couples I married, and baptized eight children. I then addressed the company, and left.

Once more in the boat, we continued our way towards Macuata, and had to pass the head quarters of the Heathen. The wind being very light, my men took to the oars in the afternoon, determined to pull on through the night, and hoping to escape the enemy's eye. They held steadfastly to the oars till four in the morning, by which time we had reached Naduri, the residence of our Native Assistant Missionary. We were some time before we could secure the confidence of the watchman; but when he heard it was their Missionary, they soon came to our help. I rejoiced to find that no attack had been made upon this Christian town by the heathen party, though they stood in fear every hour.

November 1st.—To-day I obtained a little rest. Conducted the evening prayer-meeting, and examined twenty-one persons for baptism on the morrow (Sabbath). I spent the evening in conversation with the Teacher, giving him some instruction about his work.

2d.—Went inland, about six miles over the mountains, this morning, to preach to the people of Namoli. I found here a chapel that the people had built at the request of our agent; and the people are now saying, "Send us some one who can direct us in the way to heaven." The service which I conducted was but the second they have had. Poor souls! they are perishing for lack of knowledge. I did my best to show them that His name was called Jesus, because He would save His people from their sins. I then left them for Naduri, and reached it at two o'clock, drenched with rain. After a change of apparel and a little rest, I preached from, "Be sober, be vigilant, because your adversary the devil," &c. I then united two persons in matrimony and baptized twenty-eight.

PROVIDENTIAL ESCAPE FROM THE WARLIKE HEATHEN.

3d.—We made a start by four this morning for Bua, and as we had to pass the heathen party in daylight, we could not hide ourselves. By break of day we were opposite their fortress; very soon, to our discomfort, we saw they were making preparation to follow us. The wind was light, and our boat was very heavy; so there could be no hope of our out-sailing them. At last we saw their sail rise, and soon they were bearing down upon us. We saw we were in.

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their hands; and yet not in theirs, but the Lord's, who ruleth the hearts of all men. Knowing the murderous character of these men, I cried mightily to God for help. I thought, Fiji has not yet stained its shores with a Missionary's blood, and am I to be the first? This thought pressed very near my heart. And then I thought that a Gordon had been slain. My men were now making every preparation for defence, in case of an attack being made upon us; meanwhile I instructed them to be quiet, and that no one should speak but myself. By so doing I hoped to keep order among my men, and get a hearing with these desperadoes. By this time they had made up to us, and Bete's murderer, who was in charge of the canoe, commanded me to put down our sail. He is the young heathen Chief who attempted an attack upon the brethren Wilson and Martin some years since. He demanded that we should put down our sail, because he said he wished to converse with us. I, however, felt indignant at such a command, and replied, "No; but go on and let down your sail, and then we will come up to you." They did so, and very soon we were side by side with them. A very anxious moment. I then inquired what they wanted. He said they had only come to see and know who was on board; but we could discern other intentions and other desires; for they could not hide them, although they professed to be only inquiring. I immediately attempted conversation, but was met by abuse and scandal. I tried hard to overcome them by explanation and argument, and wished to get away from them, but could not then succeed. They heaped all that was bad upon us, the teachers of religion, accusing us of being the sole cause of the present civil war throughout Vanua Levu. Their countenances became vicious, and they wanted to know to what place my crew belonged; and not being satisfied with my reply, the young heathen Chief went from man to man, inquiring, "Where is this man from?" And it was only by a little stratagem that we were able to keep one man from their malicious hands. The crew of the canoe were daringly impudent, and begged in our hearing for us to be bound. Had the Chief given the signal, blood must have been shed; but although they were not awed from abusing us, yet they could not hurt one hair of our heads. They tried hard, however, to excite themselves, so that they might get courage enough to lay hands upon us; but, no, they could not; for we kept ourselves quiet, and endured all things; and so we were saved from their bloody hands. The Chief now told us, with hellish glee, that he had just returned from killing two men at Bua. This, of course, did not make us feel more comfortable in their presence, and was sad news for us, as we knew it would disturb our families at home, and make them feel anxious respecting us. He begged hard for me to give my opinion, or to pass my judgment, upon his conduct; but I knew too well how he felt, and saw censures would not do, and so I took the happier way, and evaded. At length he bade us go, while he said he would go and report us to the old Chief Ritova. We then separated, and with glad hearts and free we put up sail and were soon out of their sight. (We have since heard that the old Chief sent them after us, commanding that all were to be bound, whether black or white, and taken to him to be his food; but they said to him that they could not do anything to us, we were so quiet.) In the afternoon we reached Vagalevu, where we went ashore, and heard that two men had really been killed, as was boasted by the young Chief. Here we saw a pretty chapel, which had been abandoned in consequence of wars (since burnt, with another, by the Heathen). We again took to our boat, and reached Baulailai about nine at night, where we found only a few men keeping watch. The people were greatly excited on account of the late murder, and all the women and children have fled to the mountains. Here we soon fell asleep, being completely exhausted with our long day's journey.

4th.—Arose early this morning, greatly refreshed. We took leave of the people, and started for Bua. After a day's patience and pulling, we reached home by sundown, where we were warmly received by those we love. They rejoiced over me with exceeding great joy, knowing how God had saved me from the wicked and cruel man. To me, it had been such a scene as I never wish to pass through again.

"How do Thy mercies close me round!
For ever be Thy name adored."

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Letter from the Rev. Francis Tait, dated Lakemba, March 13th, 1863, giving Extracts from his Journal.

ALTHOUGH there is no chance at present of sending letters to the Colonies, I write that my letters may be in waiting for the first vessel. Since the "Wesley" left, I have been, by the good providence of God, preserved in good health, and able uninterruptedly to attend to my work. In the months of November and December last I visited the Muala Branch of this Circuit, my journal account of which I now send you.

VAHUA VATU.

November 21st.—At mid-day I went on board the "Rose and Shamrock," and at once set sail for Vahua Vatu. The wind, which was high when we started, continued to blow fresh all the way, and in less than four hours we were at anchor off the island. I went on shore as soon as possible, and met all the members of Society in class that night.

22nd.—Early this morning I gave an address to the members of Society, administered the sacrament of the Lord's Supper, baptized two children, and then set sail with a strong wind for Muala, which island we reached late in the afternoon.

MUALA.

23rd.—Preached at Navucinimasi this morning, and at Keteira in the afternoon. At the latter place I also met the members of Society, and gave them tickets.

POWER OF THE GOSPEL IN LIFE AND DEATH.

I was much pleased with the Christian experience of many. One old man was reported as having died during the year in great peace. Not many years ago he was a Heathen, and regarded even among the Heathens as one of the most cruel of their race. He was a terror to all who knew him, and to his many other sins added the murder of his own wife. But the Gospel found its way to his heart, and effected an entire change: the lion became a lamb, and the object of fear became an object of love to all who knew him. During the whole of his Christian life his conduct was most becoming, and clearly evidenced a change of heart. Just before he died several wild young men from the town entered his hut, and immediately on seeing them he rose with great difficulty and addressed them, saying, "It is well that you have come; you will now see how a Christian can die. Look at me; my body is weak, I shall soon die; but I am not afraid. Why should I be afraid? My soul lives, and death cannot hurt that." After bearing this happy testimony, he fell back exhausted, and in a few minutes his happy spirit was with its Saviour. Such deaths as this greatly encourage us in our work.

VUNUKU AND MALOKU.

24th.—Went in a small canoe to Vunuku, where I met the members of Society in class, then preached. As soon as the service was over, I set out for Maloku, and, after climbing the steepest hill I have yet seen in Fiji, we reached the town late in the afternoon. As soon as possible after my arrival I commenced to meet the classes, at which I continued till near midnight, when, tired out, I threw myself on my mat, and slept soundly till morning.

LAKOVA AND NARUKUA.

25th.—Up at sunrise, and, after prayer and breakfast, recommenced the meeting of classes; which over, I went to Lakova, calling at Narukua on the way. As we pulled up the coast, sad stories were told me of the dark past, of from one to two hundred having been killed and eaten in one town, and of other towns entirely destroyed, and the inhabitants all killed in war. Thank God, these things now belong only to the past. In this part of Fiji Heathenism is no more, and we have peace in our borders. At Narukua I found the chapel in a bad state, and had to reprove the people for repeated neglect of the house of God.

NAVUCINIMASI.

I returned to Navucinimasi late in the afternoon, and spent the evening in conversation with the King, trying to instruct him in the Divine law.

26th.—Commenced early this morn-

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ing to meet the office bearers at Navucinimasi, and was much pleased with their Christian experience and manifest earnestness in their work. I addressed them on the importance of a deep-toned personal piety, and urged upon the Class-Leaders the duty of watching over and praying for each member of their respective classes.

AWFUL DEATH OF A FORMALIST.

The people in this town have been deeply impressed by the awful death of a formalist. Hosea Vatu had long been a professor of religion, and, although not eminent for his piety, attended so strictly to all the externals of Christianity, that no fault could be found with him by the Teacher. A few months ago he was taken ill, and it was soon manifest that his sickness would be unto death. As the last enemy approached, he became restlessly uneasy, and when the final stroke came he died, saying, "I shall be in hell to-night." Taking this awful death as my text, I endeavoured to show them that all are "not Israel which are of Israel," and the fearful possibility of our having the form without the power of godliness.

TOTOYA AND DRAVUWALU.

27th.—Early this morning we set sail for the island of Totoya, and, after sailing close hauled all day, got to anchor about five o'clock in the afternoon. I went at once to Dravuwalu, and commenced to meet the office-bearers and members of Society, at which work I continued till quite late.

28th.—Early this morning I recommenced meeting the members of Society, after which I preached, and baptized several children. Having finished the work at Dravuwalu, I went in a small canoe to Ketei, where I again met all the members of Society, preached, visited the sick, administered the sacrament of the Lord's Supper, and baptized several children, and then late in the evening went on to Dawaleka to sleep.

POWER OF PERSONAL PIETY.

29th.—After a conversation with the King on several subjects mentioned to me by the Teacher, I commenced to meet the members of Society, with whom I was better pleased than with any I have yet met on any other island. The Teacher in this town is a young man, of not more than average ability even for a Fijian, but of deep piety, and the state of his town gives proof that deep-toned piety in those who work for God will more than compensate for any lack of intellectual ability. I had intended to sail for Matuku at midday, but the wind being very high, and the rain falling heavily, I resolved to wait till Monday.

30th.—I was glad to have another opportunity of preaching to this warm-hearted people this morning. I did so with profit to myself, and I trust also to them. Not a few eyes filled with tears as I preached to them of Him who is "a very present help in time of trouble." I went in the afternoon to Ketei and preached again, after which I went to Dravuwalu, that I might be near the vessel, and thus able to start the first thing on Monday morning.

MATUKU AND YAROI.

December 1st.—Set sail with a fair wind for Matuku, and soon after midday we were at anchor off Yaroi. I went on shore at once, and as soon as possible commenced my work. The Teacher living in this town, and having charge of the whole island, is a good earnest man, and appears to pay great attention to young people. There were several girls in the trial class with whom I was much pleased.

RAVIRAVI AND DAKU.

2nd.—This morning I met the members of Society from two near towns a Yaroi, after which I went to Raviravi, met the members there, and then went to Daku, where I met all the members in class, preached, baptized several children, and administered the sacrament of the Lord's Supper. It was late at night before I had finished, and, wearied with incessant talking, I was glad to retire to rest.

LEVUKA-I-DAKU AND QALIKARUA.

3rd.—Met the trial class, and then married a couple, after which I went to Levuka-i-daku, when I again met the members in class, after which we proceeded to Qalikarua, when Zaccheus Sokotakivei preached an excellent sermon, after which I administered the

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sacrament of the Lord's Supper to the members at this place and from Levuka-i-daku.

4th.—Returned overland to Yaroi, where we held the Missionary Meeting. It was a most interesting sight. All the people on the island were assembled.

(*To be continued.*)

NEW ZEALAND.

Our communications from New Zealand accord with the intelligence in the public prints. A few Chiefs are still loyal in their feelings towards British rule: but the vast majority rush into the unequal strife, and imperil their continued existence in their anxiety to drive the British from the land. They spurn the advice of long-tried friends, and are ready to treat as deadly enemies those who would attempt to dissuade them from such destructive conduct. We need not print communications detailing the progress of the war, as the daily papers afford every information. We would reiterate our request that the misguided natives of New Zealand may be specially remembered at the throne of grace. Nothing but the interposition of Divine Providence can save them from destruction. We give one or two extracts of letters received from the Rev. James Wallis, who is in the Manukau Circuit, near Auckland.

Onehunga, August 8th, 1863.—"That many lives will be sacrificed on both sides before the present strife is brought to a close, there can be no doubt; but I do not think, as many appear to anticipate, that the streets of Auckland, or even of Onehunga, are to be the scene of fire and slaughter at the hands of enraged savages. It is doubtless true that the natives could do a deal of mischief in this way; but as they always have their wits about them, as to how they are to get out before they get into a difficulty, I have very little idea of their attempting what they know would assuredly result in their entire destruction, no bush being at hand to which they can retreat. But though they are not likely to make an attack upon the town, they will no doubt give a deal of trouble for a long time to come, 'No surrender' being their motto."

Onehunga, August 26th, 1863.—"You will no doubt be in receipt of frequent communication from Auckland, respecting the influences of the war upon our work in this and the Waikato part of the country. In this Circuit that influence has led to the removal of all our native congregations from within our reach, and I very much fear if we shall ever again be in a position to report either church members or hearers. The reasonable conditions on which the Government would have allowed them to remain in the undisturbed possession of their respective settlements in this locality being alien to their wishes, they are now among their friends on the banks of the Waikato river, where no doubt many of them will fall by the sword. What the future of our Mission in the Waikato will be appears exceedingly doubtful."

Onehunga, September 26th, 1863.—"Since my last letter to you, relating to the native part of my charge, the disturbed state of the country has warranted our entertaining the most gloomy apprehensions with regard to the future. The infatuated natives now seem to be approaching very near to desperation, and are evidently intending to sacrifice their lives rather than submit to British rule. They appear to be fully aware that their rebellious manifestations have deprived them of all right to continue in the possession of their lands, and are determined to lose them as expensively to the Europeans as possible. Life and property are therefore continually being sacrificed at their hands, rendering it unsafe to travel in any of the disaffected localities. One of the worst features is their hostility towards their old and faithful friends to whom, under God, they owe their religious knowledge, as well as numerous other blessings of civilization. Several of these friends they have driven away, and at this moment the life of another is in great peril at their hands."

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DEATH OF MRS. INNES.

We regret to have to announce the death of Mrs. Innes, the wife of the Rev. Jonathan Innes. Mr. Innes was appointed by the last Conference to New Plymouth. In consequence of the disturbed state of that province, he left his family in Nelson, and during his absence Mrs. Innes was seized with illness, and soon carried off. Her sorrowing husband was prevented by boisterous weather from reaching Nelson until the day after she died. Her end was suited to the self-denying and zealous consecration to God she had evinced in every Circuit in which it was her lot to dwell. It was eminently triumphant. The following is from the Rev. William Kirk with reference to her state of mind: "At first her mind was beclouded, owing to the nature of the complaint. Afterwards she became very joyful: singing was her great delight. She told those about her she was in the land of Beulah, and, like Dr. Payson, in a flood of glory, and would have her friends called in to help her to praise God. She seemed much absorbed in the contemplation of Christ's moral character, and said she never before saw it so lovely and adorable. I saw her die. Her end was peace. Her death will make a blank here. She was universally respected in the Circuit, and much beloved by our own people. Her bereaved husband will have the sympathies and prayers of our friends."

THE SUBMISSION OF THE NEW ZEALAND REBELS.

Our foreign intelligence of Friday and Monday has contained satisfactory news on this subject. The following extracts of private letters, from a gentleman of high position in the colony, will be still more gratifying

Auckland, December 7th, 1863.—I write a single line to say that I believe the rebellion is practically at an end, the defeat of the Waikatos at Rangariri, and the capture of nearly two hundred of their leading men, having completely broken their strength. We had letters yesterday asking us to make peace, and I do not think they will fire another shot in Waikato. As the General is within ten miles of the King's Palace (Ngaruawahia), our answer was that, when the Queen's flag is flying there, we will talk to them. I trust before to-night it will be so, as Ngaruawahia is not intrenched, and the tribes will not make a stand.

We shall not inflict any capital punishments, except it be on the few who committed murders in cold blood on women and children, who, if taken, will be handed over to the civil tribunals. As regards the others, those still in arms will be pardoned on their laying them down, and submitting to the Queen's authority. The two hundred prisoners will be kept till we are satisfied all is safe, then, most probably, allowed to return to their homes. We thought of banishing them to the Auckland Islands; and, if the others continue in arms, may have to do it *in terrorem*. But no blood will be shed at all events. We look for the future to the "material guarantee" of an European population, capable of defending itself, being located in the country, which will render all future rebellion impossible.

We still have our work before us in carrying our "material guarantee" plans into execution, and putting down the rebellion at Taranaki and the tendencies to it elsewhere. But I consider it is substantially at an end now, and that, practically, our New Zealand "difficulty" is over.

Auckland, December 10th, 1863.—Since posting yesterday's notes a telegram has arrived from "the front," announcing that the Queen's flag is flying at Ngaruawahia, the King's palace. There was no opposition; and the principal section of the Waikatos, including the King's and William Thompson's tribes, the nucleus round which the whole rebellion rallied, may be considered as having succumbed, although final terms are not yet adjusted. The capture of Ngaruawahia is as if Windsor Castle or the Tower of London had been taken in an invasion of England, and the result following the heavy losses of the natives at Rangariri may be considered as conclusive. There may be some more fighting with tribes who have

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gone to the hills and at Taranaki, but substantially the thing is at an end. The whole Waikato country is our own in a military point of view.—*The Record, February 17th*, 1864.

GENERAL SUMMARY OF MISSIONS UNDER THE DIRECTION OF THE AUSTRALASIAN CONFERENCE.

THE Missions are carried on in New Zealand, the Friendly Islands, part of Samoa, and the Fiji Islands. In these fields of labour, there were, when the last returns were furnished,—

Chapels	634
Other preaching places	309
Missionaries and Assistant Missionaries	81
Catechists	244
Day school Teachers	1,681
Local Preachers	1,251
Church members	23,349
On trial for church membership	6,230
Day schools	1,068
Day scholars	43,352
Attendants on public worship	99,824
Printing presses (1 in Fiji, the other in the Friendly Islands)	2

DEPARTURES.

THE Rev. William Heath, Mrs. Heath, and family, embarked in the steam-ship "Atrato," at Southampton, on the 17th of February, for the West Indies.

ARRIVALS.

THE Rev. Messrs. John Skerratt and John Dixon arrived at Madras on January 4th.

The Rev. Messrs. A. B. Gardiner, C. B. Sykes, and G. Davis, arrived at Cape Coast, Western Africa, on the 19th of December last.

The Rev. Messrs. Raw and Bunting arrived at Kingston, Jamaica, on the 20th of January.

DEATHS.

WE deeply regret to announce that Mrs. Edman, the wife of the Rev. Aaron Edman, died at Port Royal, Jamaica, on the 5th of January.

The mournful intelligence has also been received of the death of the wife of the Rev. Jonathan Innes, at Nelson, New-Zealand.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £21,666. 6*s*. 5*d*.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Islington	60	0	0
Hertford	46	15	0
Plaistow-Marsh	7	11	9
Brixton-Hill	63	12	5
Walton-on-Thames	15	0	0
Silver Street	3	18	3
Sydenham	10	15	11
Albion Street	1	9	0
Blackheath	19	10	2
Greenwich	27	1	0
Hammersmith	125	0	0
Dalston	4	0	0
Chelmsford	30	0	0
Waltham Abbey	5	10	2
Chelsea	36	8	11
Ditto, 1864	10	0	0
Southwark	10	0	0
Grove, Southwark	7	11	3
Stratford	13	12	7
Harrow	14	4	6
Leigh	5	7	2
Guildford	34	1	0
Poplar	6	12	11
Walworth	47	19	7
Kentish Town	19	10	5
Sydenham	1	1	0
Mildmay Park	90	16	10
Barking and Romford	13	7	6
St.John'sWood	68	1	0
LowerNorwood	11	10	5
Hastings	103	6	1
Colchester	52	10	10
Cobham	1	10	0
Watford	22	13	5
Hackney Road	13	7	8
Lambeth	75	9	4
Waterloo Road	8	10	0
Hornsey Road	46	6	1
Globe Road	2	14	2
Jewin Street	25	8	7
Woolwich	35	13	8
Lewes	16	17	4
Cambridge	55	11	0
Uxbridge	23	12	0
Windsor	71	6	2
Deptford	5	4	3
Peckham	8	8	11
Alton	9	15	6
Tunbridge Wells	60	9	7
Lewisham	12	0	0
Sevenoaks	40	13	4
Highbury	20	14	3
Brighton	80	12	10
Hinde Street	7	7	0
	1615	10	9

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	251	14	7
Second Manchester	109	16	2
Third Manchester	151	14	5
Fourth Manchester	237	7	6
Fifth Manchester	322	9	10
Sixth Manchester	78	7	4
Blackburn	74	19	3
Leigh	25	19	6
Accrington	41	18	11
New Mills	25	9	5
Padiham	38	9	11
Rochdale	101	15	7
Glossop	24	6	5
Stockport, South	19	19	3
Oldham	118	17	10
Burnley	162	14	8
Haslingden	63	14	8
Saddleworth	25	19	1
Colne	55	2	3
Altrincham	52	19	10
Bury	59	3	8
Heywood	14	0	6
Ashton	106	16	10
Bolton, North	70	0	0
Bolton, South	2	10	1
Bacup	90	16	10
	2327	4	4

SOUTH WALES DISTRICT.

	£.	s.	d.
Ystumtuen	12	0	0
Carmarthen	22	12	6
Ebbw'Vale	21	3	3
Aberdare	14	15	5
	70	11	2

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, N.	150	0	0
Ditto, S.	291	16	6
Birkenhead	100	0	0
Seacombe	51	3	4
Chester	110	9	0
Ditto, 1864	80	0	0
Mold and Buckley Mount	27	13	0
Carnarvon and Bangor	8	10	11
Llandudno and Rhyl	8	19	7
Holyhead	15	9	3
Whitchurch	56	0	1
Warrington	97	6	8
Runcorn	121	19	10
St. Helen's and Prescot	106	18	0
Wigan	14	1	8
Southport	25	4	9
Ormskirk	20	10	0
Preston	127	13	3
Chorley	27	6	6
Blackpool and Garstang	61	4	3
Lancaster	38	1	11
Newtown	58	6	6
	1598	15	0

EDINBURGH AND ABERDEEN DISTRICT.

	£.	s.	d.
Edinburgh	91	17	9
Perth	15	12	2
Aberdeen	67	3	4
Dunbar	12	18	9
Banff	17	15	2
Dundee	20	15	1
Inverness	28	3	0
Ayr	12	14	1
Arbroath and Montrose	41	14	0
Glasgow, West.	71	1	6
Glasgow, East.	13	0	0
Shetland Isles	51	1	4
	443	16	2

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Guernsey, E.	52	8	3
Alderney, E.	3	11	11
Ditto, French	6	10	3
	62	10	5

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BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Bedford	132	16	3
Luton and Hitchin	90	0	0
Higham Ferrers	40	0	0
Kettering	3	8	9
Wellingborough	67	6	10
Northampton	51	13	2
Leighton Buzzard	75	0	0
Aylesbury	31	16	11
Dunstable	84	15	0
Towcester	47	2	4
Chatteris	33	9	3
	657	8	6

DEVONPORT DISTRICT.

Plymouth	238	10	7
Liskeard	104	4	8
Holsworthy	60	0	0
Tavistock	68	1	3
Brixham and Dartmouth	29	2	11
Launceston	97	9	4
Kilkhampton	50	0	0
Kingsbridge	44	7	6
	691	16	3

OXFORD DISTRICT.

Banbury	100	0	0
Swindon	43	8	9
Watlington	36	6	4
Marlborough	64	19	2
Hungerford	81	2	6
Kineton	19	12	8
Thame	37	0	6
	382	9	11

HALIFAX AND BRADFORD DISTRICT.

Halifax	150	0	0
Settle	19	0	0
Bradford, West	63	7	0
Bradford, S.	132	19	5
Todmorden	19	17	0
Sowerby Bridge	32	12	8
Bingley	69	1	2
Holmfirth	60	0	0
Second Huddersfield	103	5	4
Grassington	41	15	7
Denby Dale	38	1	0
Skipton	17	12	0
Addingham	66	3	4
Keighley	198	8	8
	1007	3	2

YORK DISTRICT.

	£.	s.	d.
York	85	15	2
Tadcaster	136	11	3
Pocklington	57	6	7
Malton	26	9	10
Easingwold	71	17	8
Helmsley	23	19	1
Scarborough	164	1	6
Filey	39	10	2
Pickering	51	8	2
Thirsk	48	15	9
Ripon	42	0	6
Selby	23	18	3
	771	13	11

SHEFFIELD DISTRICT.

Sheffield, East	239	13	0
Sheffield, West	185	13	9
Retford	89	4	3
Wath	51	0	0
Worksop	21	10	0
Barnsley	94	12	11
Chesterfield	33	17	2
Bakewell	26	12	6
Bradwell	23	19	2
Doncaster	100	0	0
	866	2	9

NORTH WALES DISTRICT.

Carnarvon	63	6	9
Holywell	55	5	10
Amlwch	29	8	9
Dolgelly	25	15	0
Conway	49	0	0
Mold	33	0	0
Llanfair	58	8	6
Beaumaris	43	4	8
Tregarth	34	9	7
Barmouth	63	15	4
Llanrwst	25	0	11
Penmachno	10	16	0
Holyhead	68	2	6
Bangor	52	10	10
Llanhaiadr	99	7	6
Pwllheli	37	6	6
Liverpool, Welsh	85	13	5
Llangollen	26	0	0
Ruthin	27	12	0
Llanfyllin	88	13	11
Denbigh	83	18	0
	1110	16	0

ISLE OF MAN DISTRICT.

Peel	70	0	0
Castletown	30	16	1
	100	16	1

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Second Birmingham	65	10	10
Madeley	67	18	4
Stourbridge	40	0	0
Leamington	62	0	0
Shrewsbury	34	2	4
Kington	33	12	3
Bromsgrove	15	0	0
Coventry	51	0	10
Dudley	104	8	11
First Wednesbury	51	0	0
Second Wednesbury	300	0	0
Knighton	17	9	0
Tipton	131	9	10
Stourport	47	8	3
West Bromwich	138	16	2
	1159	16	9

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, S.	120	0	0
Nottingham, N.	50	0	0
Melton Mowbray	52	0	0
Leicester	81	17	1
Newark	68	15	10
Grantham	33	0	0
Oakham	43	13	11
Castle Donington	30	0	0
Ripley	72	12	3
Burton	40	0	0
Bingham	21	13	2
Ashby	43	0	0
Ilkeston	44	11	8
	701	3	11

LEEDS DISTRICT.

First Leeds	98	11	9
Second Leeds	153	6	1
Third Leeds	125	8	11
Fourth Leeds	53	1	4
Cleckheaton	44	16	1
Wakefield	90	0	0
Yeadon	32	6	5
Bramley	205	0	4
Pontefract	110	0	0
Dewsbury	79	10	0
Birstal	100	0	0
Harrogate	20	13	0
Otley	101	3	4
Knaresborough	41	4	1
	1255	1	4

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NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle.....	159	12	7
Gateshead ...	50	0	0
Blyth	6	0	0
Morpeth	15	8	0
Sunderland ...	127	19	1
Hexham	51	0	0
Durham	178	0	2
Houghton.....	55	0	0
Shotley Bridge	61	14	3
Alston	11	1	2
Alnwick	7	13	5
Berwick	14	17	3
North Shields .	52	14	10
South Shields	68	15	2
Houghton-le-Spring	56	0	0
Wolsingham...	32	0	6
Allendale Town	54	9	3
	1002	0	8

MACCLESFIELD DISTRICT.

Burslem	125	10	8
Newcastle.....	40	0	0
Cheadle	6	5	0
Northwich ...	54	0	0
Congleton ...	39	13	4
Uttoxeter.....	30	0	0
Leek.....	60	5	7
Buxton.....	65	0	0
Sandbach.....	30	0	4
Stafford	58	4	7
Tunstall	99	6	8
Namptwich ...	120	0	0
	728	6	2

LINCOLN DISTRICT.

Alford	40	0	0
Coningsby ...	82	18	9
Wainfleet	24	0	0
Louth	18	13	5
Horncastle ...	183	10	0
Sleaford.....	64	7	2
Spalding	85	4	3
Spilsby.....	63	0	0
	511	13	6

EXETER DISTRICT.

Exeter	20	0	0
Oakhampton...	20	10	0
South Molton	31	0	0
Bideford	105	0	0
South Pethertton	25	2	11
Bridport	23	2	1
Taunton	189	10	1
	414	5	1

HULL DISTRICT.

	£.	s.	d.
Gainsborough	57	0	0
Bridlington ...	81	17	3
Brigg	1	1	0
Barton	52	0	4
Grimsby	80	0	0
Patrington ...	50	0	0
Beverley	38	6	6
Snaith	65	0	0
Hull, West ...	25	15	2
	451	0	3

CARLISLE DISTRICT.

Carlisle	35	0	0
Wigton and Maryport ...	41	13	6
Brampton ...	25	0	0
Kendal.....	31	2	3
Ulverston.....	35	8	3
Appleby	32	10	4
Whitehaven & Workington	70	4	8
	270	19	0

BATH DISTRICT.

Bath	29	0	0
Yeovil	15	0	0
Castle Carey .	6	18	7
Shepton Mallet	30	0	0
Shaftesbury ...	42	5	0
Devizes.....	21	11	0
Weymouth ...	26	16	2
Midsomer Nor.	44	1	6
	215	12	3

WHITBY AND DARLINGTON DISTRICT.

Whitby.....150	8	4	
Danby	16	0	0
Bedale	70	10	0
Richmond ...	49	8	6
Bishop Auckl.	45	0	0
Middleham ...	20	0	0
Stockton	110	7	5
Barnard Castle	7	17	5
	469	11	8

PORTSMOUTH DISTRICT.

Ryde.....	53	0	8
Portsmouth ...	15	1	2
Salisbury	50	0	0
Chichester ...	37	4	2
Wimborne ...	58	14	5
Southampton	70	18	10
Winchester ...	18	6	11
	303	6	2

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Diss	27	0	2
Swaffham	17	0	0
Bury St. Edm.	37	10	3
N. Walsham...	22	1	0
Mildenhall ...	70	2	7
Yarmouth ...	40	3	0
Thetford	77	12	5
Downham.....	27	18	4
Peasenhall ...	31	10	3
Ely	15	5	3
Lynn	118	12	3
Lynn, 1864 ...	5	5	0
	490	0	11

BRISTOL DISTRICT.

Bristol (King Street)	55	15	1
Bristol (Langton Street) .	99	12	9
Kingswood	25	0	0
Stroud	75	18	3
Abergavenny .	24	3	2
Gloucester ...	20	0	0
Cardiff	104	1	4
Newport	118	9	6
Bridgend	32	10	2
Weston-super-Mare	89	1	2
Monmouth ...	16	7	7
Cheltenham...	118	1	1
	774	0	1

KENT DISTRICT.

Dover	418	9	8
Maidstone ...	30	16	10
Sandhurst.....	8	0	0
Sheerness.....	41	8	1
Sittingbourne .	43	13	5
Margate	51	5	3
Ashford	6	7	6
Tenterden ...	31	13	10
Gravesend.....	54	0	11
Rye	30	15	9
	711	11	3

SWANSEA DISTRICT.

Swansea	51	14	2
Brynmaur ...	42	6	6
Gower	15	1	0
Haverfordwest	51	0	0
Carmarthen ...	7	5	0
Goginan & Lisburne Mines	24	18	7
Pembroke.....	29	0	10
	221	16	1

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.

	£.	s.	d.
Donation on Annuity, by a Friend	100	0	0
Legacy of Mr. John Middleton, late of 10, *Noble Street, London*: Messrs. R. S. Blaine and J. M. Chamberlain, Executors, duty free	100	0	0
A. B., *Bacup*, by Rev. M. Johnson	50	0	0
William Pawson, Esq., *Farnley*, near *Leeds*	40	0	0
Sheffield, East, Juvenile Missionary Society	30	0	0
Hull, West, Juvenile Association	25	15	2
The Family of the late Rev. J. C. Leppington	25	0	0
Legacy of Miss Crossley, *Islington*	19	19	0
Whitby Juvenile Missionary Society	10	2	4
Mercies received 5 0 0			
A., mercies received 7 10 0			
Ditto, Thank-Offering 2 10 0			
	15	0	0
Rev. W. M. Bunting and Family	12	12	0
Rev. Thomas Collins, *Warwick* 5 5 0			
The late Mrs. Collins 5 5 0			
	10	10	0
Anonymous, by James Heald, Esq.	10	0	0
The late Miss Lovell, *Malton*, (Dividend)	3	4	7
H. Cook, Esq., *Lynn*, for 1864	3	3	0
F. Orme, Esq., *Great Malvern*	3	3	0
Mr. Thomas Chegwin, *Palhal Mine, Bemposta, Porto*	3	0	0
Collected by Miss Grace Chegwin, *Ditto*	3	16	0
Mrs. Marshall, *Lynn*, for 1864	2	2	0
Rev. J. W. Appleyard	2	2	0
Rev. W. W. Stamp, *Manchester*	2	2	0
C. M. Robison, Esq., by John Vanner, Esq.,	2	2	0
Captain J. Hall, *Greenwich*	2	2	0
Mr. John Hall, jun.	2	2	0
Mrs. John Hall	2	2	0
Mr. Curtis's Sunday School, *Paulton*, near *Bristol*	2	1	6
The late Mr. S. Grant, *Jersey*, (Dividend)	1	5	10
Rev. E. H. Bickersteth, *Hampstead*, by Rev. J. Davis	1	1	0
James Peek, Esq., *Love Lane, City*	1	1	0
Mrs. Coldwell, *City Road*	1	1	0

DOVER CIRCUIT.

	£.	s.	d.
Family at Lyminge, viz.,—			
A Friend	50	0	0
A Well Wisher	40	0	0
Ditto	30	0	0
Small Sums	25	0	0
A Friend, by W. G.	25	0	0
A Friend	20	0	0
Ditto	15	0	0
Small Sums	5	5	0
A Friend	5	5	0
Ditto	5	0	0
Ditto	5	0	0
Drilling Machine	20	0	0
A Gift for India	5	0	0
Sheep Washing	5	0	0
Hop Dust	2	10	0
Topsey	2	0	0
Master Rigden	5	0	0
Master H. Rigden	5	0	0
Miss Rigden	5	0	0
Miss E. H. Rigden	5	0	0
	£300	0	0

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Wesleyan Mission to China.

REPORT OF THE ANNUAL PUBLIC BREAKFAST MEETING,
HELD APRIL 30TH, 1864.

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WESLEYAN MISSION TO CHINA.

REPORT OF THE ANNUAL PUBLIC BREAKFAST MEETING, HELD APRIL 30TH, 1864.

THE Annual Public Breakfast Meeting, on behalf of the Wesleyan Mission to China, was held on Saturday morning, April 30th, at the London Tavern; MR. JOHN CORDEROY in the Chair.

After the assembly had sung the hymn commencing, "Lord of the harvest, hear," the PRESIDENT OF THE CONFERENCE read a portion of the First Epistle to the Thessalonians, and the REV. DR. WADDY engaged in prayer.

The PRESIDENT of the Conference said: It is my duty and privilege, not, as on former occasions, to introduce to your notice a gentleman from a distance, but to name a gentleman who needs no introduction; who has long been honourably known to our Connexion, not only in London, but in various parts of the country. He has been a long and well-tried friend, not only in this department, but in many others; and he may be fairly represented as a pattern to not a few other liberal friends; because, to the certain knowledge of many to whom I speak, he has never made pecuniary contribution a substitute for personal service. He has been ready, not only to give, but to work, as God may have given him the ability and the opportunity, on behalf of His cause. I congratulate him on this noble assembly, which is composed of friends from every part of the United Kingdom.

The CHAIRMAN, who was received with loud cheers, said: My friends, I take your presence here on this occasion as an indication that you have not grown weary of the Missionary cause; but that your sympathy towards Missionary objects is as healthy and vigorous as ever. It is a matter of congratulation in these days of scepticism and debate, when learned ecclesiastics have been attempting to give us a new reading to old truths, and the vagaries of speculative men have been pervading the public, that our people have stood firm and fast by this great cause which we have met together to-day to spread and to perpetuate. This has been demonstrated lately in the gatherings on behalf of the celebration of the Jubilee. Those meetings have been honoured by the presence and blessing of God; so large an amount of zeal and of liberality has been manifested, and such an emphatic and spontaneous spirit of giving has been elicited on those occasions, as to indicate the lively interest which our friends are entertaining towards the noble Missionary cause. It should ever be remembered that we derive our sanction and authority for these efforts from our Lord Himself. It was He who said, "Go ye into all the world, and preach the Gospel to every creature." O that the Christian church in the earliest ages had been faithful to her high mission! We should not now have had to deplore, as we shall this day and at this Anniversary, that a large proportion of the earth's population is still found in the darkness of heathenism. We rejoice to know that during the last fifty years, or probably going further back still, a great revival of the Missionary spirit has taken place in this land; and we, who have been so much indebted in centuries past to foreign Missions, have been stirred up to acknowledge our obligations, and to send forth to distant nations that Gospel which has been the source of our elevation and happiness. It was a saying of the great Apostle, that he was indebted "both to the Greeks and to the barbarians." It is for us to say that we are indebted both to the Jews and to the Romans. And we have just commenced in some degree to pay our debt to Italy. At this anniversary we shall have that portion of the world admirably represented by our excellent friend, Mr. Piggott, who has been for some time employed in spreading the knowledge of a pure Christianity in that hitherto superstitious and downtrodden, spiritually considered, country. It is held by Utilitarians that the value of a measure, or principle, or code, must be

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estimated by its results. That is a test which we are disposed, with certain qualifications, to apply to Missionary efforts; for I do not suppose there is a single evangelical Missionary Society, that would not be disposed to base its claims to support upon the ground of the success which has attended the labours of its Missionaries. We have reason to rejoice in the measure of success with which God has favoured our Missionary Society in almost every part of the world; and I never contemplate the character and the efforts of our Missionaries without being deeply impressed with the great and marvellous success which has attended their efforts. The Missionaries themselves have done honour to their relationship. Many of them have become learned, and, we may say, scientific also; for it has been recently recorded of one of them that he was competent not only to perform a surgical operation, to translate, and to print, but able to mend a cart-wheel. We have also had those who have been the means of giving to tribes their own language in a written form, and the very first literature to which these people have been introduced has been the literature of the Bible. The history of our Missions would fill a large volume, and we are indebted to some now present for having given to us the narrative and the history of various operations of Christian effort connected with our Missionary cause. It would be impossible on this or on any other occasion to present fittingly to a public meeting a full and complete view of the operations of our Society throughout the world; but we do rejoice in that support which operations in the Mission-field have secured; and it is just now that we are especially called upon to contemplate several very important efforts. One rejoices in the events which are taking place in India, the improved navigation of the rivers, the construction of railways, the cultivation of the land, and the efforts which are now employed to spread the light of truth throughout that country, disturbing the ancient superstitions, and leading people to those inquiries which will tend to their advancement in that which is holy and good. We rejoice to find also that at last our country, especially the religious portion of our country, is contemplating the great wants of China. It is to that your attention will be especially directed to-day. I confess when I look at China and think of it I am confounded. Whether I regard the extent of its territory, its immense population, or its idolatries and superstitions; whether I regard its antiquity, which carries us back to a very early period of the world's history; whether I regard its literature and philosophy, which existed when Britain was in a state of barbarism; or whether I regard it in its debasement and degradation—whatever view we take of China, there is everything to stir one's interest and provoke one's zeal. It is our happiness on this occasion to congratulate the Wesleyan Missionary Society on the return to this country for a short time of that noble, heroic, and devoted man, Mr. Piercy, who, you well know, some few years back, felt it upon his conscience to leave this country, despite the want of patronage, and to proceed to China to endeavour to do what he could to unfurl the banner of the Cross, and to preach the Gospel to its people. We have been led to contemplate China as the forlorn hope of Christian enterprise; but we rejoice to know that that citadel of superstition has been attacked; that on her ramparts has been placed the banner of the Cross, and the country has been claimed by our Missionaries for our blessed Lord. We do trust that the work which has thus begun will be carried on with increased vigour; and that the result of our Jubilee efforts, and the results of the present anniversary, will greatly tell in favour of that country; that the Missionaries there will be augmented; that schoolmasters will be sent out to instruct the children, and that the various efforts now employed may be strengthened by the zeal of our people. We trust that the result of the present anniversary, in relation to this great Missionary cause, may tend to the provoking of a large amount of zeal in the people, and the spread more rapidly of the knowledge of our Saviour throughout the earth. I feel myself thoroughly incompetent to fill the position in which you have placed me this morning; but I rejoice to see so large a number of friends present. I am well aware that whatever there may be wanting in the Chairman, there will be nothing lacking in the speakers who will follow; and I trust that when the test comes to prove how much you love the cause, there will be no lack on your part this morning; but that we shall rejoice to have come together, and be more than ever encouraged in prosecuting this great, noble, and God-like work.

The Rev. WILLIAM ARTHUR begged to be allowed to hand in £5 as the annual subscription of Miss Elizabeth Farmer, and £1 1*s.* from Mr. Ralph Smith. He then read the following Report:—

After an absence of more than thirteen years, Mr. Piercy has returned to Eng-

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land for a season; his family having arrived some months previously. Mr. Cox has, during the year, been obliged by the state of his health to suspend his labours at Hankow; and took the opportunity of visiting Canton and laying before the brethren there a full account of his proceedings and plans, which received their approbation. They also fully concurred in his judgment as to the inexpediency of attempting to commence a Mission among the Revolutionists, and deemed it right to add that in his visits to the cities of Nanking, Ningpo, and Tcha-ow-king, then occupied by them, he had fulfilled a duty which the Mission owed to that party, on account of their religious professions. The Committee have long felt the desirableness of employing a medical agency in connexion with their Chinese Mission; not merely on general philanthropical grounds, but as an auxiliary to proper evangelical work. Having received an offer of service from a competent practitioner in this country, who fully sympathizes with their views, and desires to carry them out to the utmost, they have during the year engaged his services, and sent him forth; and they commend him and his work to the blessing of the Great Healer. Dr. E. Porter Smith sailed for China in the ship "Brockham," on the 10th of December last, and is instructed on his arrival to proceed to Hankow.

The Mission has been further reinforced by the appointment of Mr. Henry Parkes, who sailed in October, and arrived at Canton early in the present year.

Tsang Shé (*Wesley Chapel.*)—The congregation here has improved during the year. The increase of regular worshippers has not been large, but still encouraging. Nine new members have been received, seven by baptism, one from another church, and one who had been baptized in infancy. This has enlarged the number of communicants, and made the administration of the Lord's Supper a season of greater interest and joy. The Sabbath afternoon meeting for females has been regularly kept up, and Li-yeung-mong, Mrs. Piercy's old nurse, now employed in the capacity of a Bible-woman, has exercised a very good influence over the women and girls there assembling. She has also led the female Class very efficiently. The Friday Afternoon Meeting for females has been discontinued the latter half of the year, from the pressure of other duties. The members meeting in the two classes here have walked in the fear of the Lord, but some need the quickening influences of the Holy Spirit to bring them into a satisfactory state. One member has been expelled on account of gross sin. Of those on trial, two have died; one, a young man who had been two years a pupil teacher, of whose salvation we are full of hope; the other, the mother of one of our members, was, we trust, saved. This chapel is becoming the centre of a stronger light shining on the populous heathen community around.

Kò-taikái (*High-street*).—Four weekly services have been conducted at this place throughout the year, at nearly all of which the elder Native Assistant has been appointed with some other of the Missionaries. The last two months, however, owing to family circumstances, there have unavoidably been serious interruptions to the regularity of the work. Although a good deal of interest in the truth has been manifested on many occasions, the apparent abiding results have not been what we had hoped for.

Tái-san-kái (*New-street*).—The public preaching services have been held in this place about five times every week and well attended; and the increasing spirit of inquiry we have witnessed has encouraged us. Three of those who were members on trial here last year have since been baptized. One member, a native of another province, who returned home some twelve months ago, has since died, and we have no doubt passed away to rest. The class for Catechumens has had many additions, but, owing to removals and other causes, the attendance has not been very regular; but we have this hope, that the seed of the kingdom, sown during six or eight weeks of instruction, may, under the genial influences from on high, spring up and bear fruit to the honour of Christ.

Tái-ping-tong (*Calm Lake*).—Religious services have been held as heretofore, viz., two on the Sabbath and one on the week evening. The largest attendance is on the Sabbath morning, when about twenty meet together, nine of whom are communicants, who also give good reason for the hope that they are striving to live according to the Gospel. At this service the Liturgy is used. On the Sunday evening, Mr. Hutton has explained the Epistle to the Romans, chapters i. to viii. in order, to four or five of the more intelligent members. The Class Meeting has been well attended, and has often proved a valuable means of grace: one member has given us much anxiety, having been betrayed into a spirit of uncharitableness. A few women, chiefly domestics, have been instructed in the elementary truths

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of Christianity once a week when circumstances have permitted.

Tâi-shappo (*Tenth Ward*).—The work at this place has proceeded with a good degree of regularity, not having suffered from the disturbing causes which existed last year. Services for the public preaching of the Gospel or private instruction of Neophytes, and others who have been disposed to seek information on the nature of Christianity, have been held on almost every day of the week throughout the year. The day congregations have fluctuated, and often been discouragingly small. This has led to the experiment of night services which are usually well attended by persons residing in the neighbourhood, many of whom have been observed to repeat their visits and become even regular hearers. A Class Meeting has been held, composed of two full members, and three others who remain on trial.

Fatshân.—This place has been visited by a Missionary three times a month. The congregations have been good, and have listened with a good degree of interest to the word of life. We cannot as yet, however, report any case of special awakening, although several individuals have returned to make further inquiries about the Gospel, and to request new tracts. A Colporteur has laboured here with a good deal of efficiency.

Native Assistants.—We are glad to be able to report well of our Native Assistants, Ho and Chau, who still afford us very valuable help in preaching.

Schools.—We are glad to state that there is a steady increase in the number of pupils, and that the educational operations of the Mission are becoming a valuable auxiliary to our general work.

The REV. WILLIAM ARTHUR also stated that Mrs. Brames Hall had doubled her annual contribution for the Jubilee year, making it £10; and Mr. and Mrs. J. S. Budgett had contributed £50.

The REV. THOMAS LLEWELLYN moved the first Resolution:—

"*That this meeting do record its gratitude to Almighty God, for His goodness in preserving Mr. Piercy, the first Methodist Missionary to China, to return for a time to his native country; and, whilst regretting that further reinforcements have not been available during the past year, views with satisfaction and hope the appointment of a medical Missionary.*"

—He said: I am confident that I shall carry with me the best feelings of this assembly, in proposing the Resolution which I have just read. In the remarkable sermon, to which many of us listened yesterday morning, there were some very powerful views representing the importance of individual effort in the work of God. It is true that in our Missionary organization we move in our compacted strength. By the intercommunity of churches, called our Connexion, is the great work of Christ in heathen lands carried on. But from the case of Mr. Piercy, it is evident that if any young man amongst us has godly courage and daring to carve a way into the darkness of Heathenism, the Connexion will not be slow to follow and to support him. We have reason to know that our excellent friend undertook this Mission not at the bidding of the Committee, but rather urged by his own individual zeal for the cause of Jesus Christ. We are glad that he has returned to us again in life and health. It is said that when the young Spartan went forth to his first battle, his mother delivered to him his shield, bidding him to bring it back with honour, or else to be borne on it a slaughtered warrior. We are glad that our friend is brought back to us not on the shield of a martyr's biography, but that he is here in life to testify to the grace of God in those distant lands. And it is a happy circumstance that we are here as a representative assembly. Here are Methodists from all parts of England, Scotland, and Ireland; and we have also a very fair representation of those vast fields of labour which we attempt to cultivate. France, Italy, India, and China, are represented to us by the senior and principal labourers in those distant countries, and each has his tale of sorrow, and of suffering, and of triumph also, to tell us this morning. I cannot but congratulate you, Sir, and this assembly, that you will have an opportunity of listening to the operations of the grace of God in one vast and far-off land. We have daily proof that the Gospel retains its ancient energy; that it is the religion of God to man in his every nationality and in his every clime. We see already, in the successes of our Missionaries, a bright promise, yea, blessed earnests, of that coming glory which ancient prophets testified. I am glad to hear that a medical Missionary has been appointed to China. Surely, a brother going forth in that character, having skill to heal the body, with a heart of faith and flame of zeal to publish Christ, is best qualified to represent the Saviour in those lands. He is the fittest type, the fairest image of that Divine Man who went up and down through Judæa, healing the bodies whilst he saved the souls of the people. I am glad that we have already

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a proof that our friends intend to support this Mission. We have had an instance of increased contributions to this specific branch of our work. Our Jubilee effort has been great and glorious. I am thankful to the President of the Conference for having stated again and again his wish that there should be no pressure, no solicitation, but that the offerings should be free and spontaneous; and I am glad also that our time-honoured institution, or rather means of grace, the love-feast, has been familiarized amongst us by this Jubilee movement. Whoever suggested the idea that we should have love-feasts, in which returned Missionaries should speak, did surely a good thing for Methodism; for I know that many of our friends who were ignorant of love-feasts, have suddenly been awakened to a sense of their great blessedness as a Methodist means of grace. But whilst we can record some £175,000 raised for our Jubilee effort, it is very evident that the principles of our people will sustain them in this great work. I trust there will be a manifestation of great liberality in connexion with this anniversary. We shall hear on Monday that our Secretaries have gone beyond the income of the year. I thank them for that; I am thankful that they have faith in our liberality. Let me hope that our friends will consecrate their property to the cause of God in this blessed department of labour; and it is blessed to think that money may be hallowed and sanctified in this department. Our Jubilee is worthy of lasting remembrance; but if I mistake not, this Jubilee will put us in a position of enlarged labour, and further and greater contributions will be necessary. It strikes me that Methodism at this time is in a position of usefulness unknown to the fathers and founders of this Society. All that we have done, may be regarded as pledges of our future duty and of our enlarged efforts. Look at this great Missionary Society, now in the fiftieth year of its organized existence. It is something like one of those giant trees which we saw at Gunnersbury yesterday. They have more than fifty years' growth, and they demand for their strength and beauty the tears of every shower, the smile of every sunbeam, and the kiss of every breeze. And so this great Missionary tree demands from every Methodist the prayers of every closet, the sympathy of every heart, the contributions of every purse, and the advocacy of every tongue, that it may live, and grow, and flourish, flinging its giant boughs to the regions beyond, that its leaves may be "for the healing of the nations."

MR. JOHN DAWSON, of Bacup, seconded the Resolution, and in doing so said: Mr. Chairman, the Resolution which has been proposed to the Meeting, I second with very great pleasure. Though very diffident of myself, I am not diffident of this great and noble cause. Though now and oftentimes ashamed of myself, I thank God "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Yet I confess it affords me some little consolation to know that if ever any one in my position may feel somewhat encouraged, in spite of very conscious insufficiency, by the conviction that he gathers around him the sympathies of his audience, it is when addressing a Christian assembly like this, and, may I not add, a Methodist assembly, on the great and glorious theme of Christian Missions. The cause in some sense elevates the man; for the cause of Missions to the Heathen is the greatest and the noblest that can possibly occupy the attention of men. Sir, I cannot but think that the predominant feeling of this Meeting should be thankfulness; thankfulness to Almighty God, the Giver of all good; and I do not know that I can better express what I mean than by quoting, in reference to this great Missionary cause, the dying words of the great and good John Wesley, "The best of all is, God is with us." Yes,—"God is with us" in the Missionaries we send forth, the doctrines we hold and teach, the discipline we enforce, the liberalities we chronicle, the successes we rejoice over, and the great and effectual doors opened before us. I rejoice to know that the Gospel which you have preached to you in the metropolis, we have preached to us in the country, and that same Gospel our Missionaries are preaching east and west, north and south. I thank God to-day for raising up such men for the Mission work, men "full of the Holy Ghost and of faith," "the messengers of the churches and the glory of Christ." Only let there be a succession of such men continued to us by the blessing of God, then the Lord will make us a thousand times so many more as we are at this day. May the mantle of our forefathers fall upon us! May the blessing of the Lord of hosts be upon us, and all the ends of the earth fear Him!

MR. SAMUEL M'COMAS, of Dublin, supported the Resolution, and said: Mr. Chairman, I can assure you that this is an honour which I did not at all expect. I feel it an honour to be connected with this great and important work of looking

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after the salvation of the world. I have had the conviction in my own soul that God is in the midst of the meeting; and I have thought of our Saviour's words, "Go ye into all the world, and preach the Gospel to every creature." I am sure He meant India; I am sure He meant Africa; and I am conscious that He meant Ireland. I rejoice to hear that there has been such a noble and great work commenced in China. I hope God may long spare his servant who has been such an honoured instrument in carrying forward and planting the standard of the Gospel there. I have not travelled much, but I believe I have seen enough of the importance of Wesleyan Missions in Ireland to know that it is a great work of God. I have myself known Ribbon-men brought to a knowledge of their state before God, and led to a knowledge of the Saviour through faith in Christ, by the instrumentality of your Missionaries. I know some who were among the worst characters in Ireland, who, by God's means, and by the instrumentality of the Gospel as preached by the Missionaries there, have been raised to most useful, influential, and independent positions in life. Some of those who were in the darkness of Romanism are my intimate friends now, either as Leaders in Society or as the most useful members of the Church of God. I know also that other branches of the Church of God are greatly indebted to the instrumentality of Missionaries in Ireland. I am aware, at all events, of two of the most useful Bishops of the Church in Ireland who are evidences of this. One of them can tell you that it was Gideon Ouseley, the Irish Missionary, putting his hand on his head when he was a young man, and asking him to give his heart to God, that made him first have serious thoughts stirred in his mind. He became one of the most exemplary, holy, and useful, hardworking men in Ireland. I know of another Bishop in Ireland, and he could tell you how, when a wild young man in Trinity College, breaking the heart of his pious mother, he returned home at his vacation, and a Wesleyan coachman, who knew the anxieties of his mistress, took him aside in the stable yard, and said:—"Sir, why will you grieve and break the heart of your good mother? why will you disgrace yourself? and why will you live to be an injury instead of a blessing?" That pious coachman so spoke to him about the salvation of his soul, and the importance of religion, that that young man was led to decide for God, and is now one of the most useful Bishops of the Church of England. I rejoice with my Christian friends here to know that this Gospel is made "the power of God unto salvation to every one that believeth;" and I do, as an individual, long to hear of that Gospel spreading itself more and more amongst those people in China, and more and more in India, and more and more throughout the different parts of the heathen world. But excuse me if I say my anxiety is above all in reference to the darkness in Ireland; and I pray God that He may not only bless our efforts throughout heathen lands, but that He will more and more raise up instruments in connexion with your Missionaries to preach the Gospel in my own land.

The Resolution passed unanimously.

The Rev. GEORGE PIERCY, who was received with prolonged cheering, said: Sometimes in China we have to bring our congregations to order, especially if they are in the streets or on the hill-sides; and you are so loud in your applause, that I feel inclined to ask you not to continue it either so long or so loud. There have been two thoughts in my mind, Mr. Chairman, one this morning at the meeting, and the other at York on Tuesday. They are thoughts not so much of opposition as of contrast. The first is the contrast, which this meeting, so numerous, so intelligent, and so refined, presents, as compared with the work of the Missionary far away in distant lands. Here there is the aggregate of many individuals; of much sympathy and of deep feeling. But the Missionary alone, or with a colleague, living among a vast mass of idolaters, or taking some solitary journey on great rivers, or across mountains, presents a contrast which is most striking. I say these things are not in opposition. Perhaps, in fact it must be, the labours of the early Missionaries of our great Society were the means and causes which lead to such meetings as this; and the approval and support of the Church at home has sustained the hands of our Missionaries, and encouraged their hearts, while they were labouring far away in solitude, unobserved and unapplauded. Yet these men have gone on with their work, in loneliness and with no sympathy *near* to cheer them. The other thought was suggested as I stood near to that ancient and beautiful structure, York Minster. I looked up to it with the greatest admiration; and it seemed to me that it represented Christianity, concrete and crystallized, in contrast with Christianity diffusing itself by

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Missionary effort in heathen lands. Here, I thought, in this magnificent structure is Christianity in a concrete form. During ages gone by, the eyes of Christianity have been turned in on itself, and the wealth of Christianity has been poured out to erect in the lands where it is located such structures as this. The result of this turning in on itself has been a beautiful, a magnificent edifice, to which all eyes can look with admiration and delight. Its wealth has been largely poured out here; but that does nothing towards the diffusion of Christianity. It has been mere concentration; looking to the comfort, ministering to the taste, and gladdening the eyes of the disciples of Christ. But modern Missions have taken the other pole—not in opposition, but strikingly in contrast. Missions take the wealth of the Church, and, instead of heaping it up in one spot, and creating such beautiful buildings as York Minster, they spread it out in distant lands; sustaining many individuals labouring for the glory of God; reaping a harvest of precious souls; diffusing, here and there, and, ultimately, everywhere, the glorious Gospel of our blessed God. These ideas have struck me forcibly, but they are simply of contrast. I do not think the two are opposed one to the other. I would say, let the cathedral stand. I would say, keep it in good repair. I would say, let it stand to the latest generation, to attract the eyes of all who are around it. At the same time, let us have the other pole of our Christianity. Let the influence of Christianity, diffusing its wealth, giving forth to the east, the west, the north, and the south, go on enlarging until the "ends of the earth" "sit under their own vine and fig tree," and worship God, if not in such glorious buildings as York Minster, yet everywhere; each man in his own dwelling, each man in the collective assembly, be it large or small, meeting from Sabbath to Sabbath to worship God. In a word, let the whole earth have places of Christian worship, and be filled with a living Christianity. Now, as to China. I want to say something this morning relative to our *work* in China, and something, also, if I have time, as to our *aspirations* for China,—our work and our hopes. Our work is, of course, in connexion with ourselves. Our aspirations are connected with this assembly, and with the whole body of the Methodist people. These aspirations cannot be realized unless we secure deep sympathy at home. You have already heard from Mr. Arthur a comprehensive report of our work in China. But it may be interesting to have that brought out in a little more familiar form. Chinese words convey little or no meaning to any one here; so I must try to put the matter into English. The labours of our Mission commenced at Canton; there we have, according to a plan which I hold in my hand, five places in which the Gospel is preached some twenty-two times every week. In two of these places stated congregations assemble Sabbath after Sabbath, and on the week evenings. One of these two places is a very beautiful little church edifice, which you know we were enabled to erect through the liberality of the late Mr. Poole. That little chapel is filled every Sabbath morning with a congregation of some hundred and thirty or one hundred and forty individuals; about ninety of these are children, and the rest adults; about twenty of them are church members, and the rest servants. In that little church our services are of a very pleasing character. They are like your services at home. The liturgy is read in a colloquial style, understood by all; and we have singing and prayer, and a sermon. The sermon has been carefully thought out and prepared; and as from Sabbath to Sabbath the same congregation is found there, our sermons are, like yours at home, varied, not only in their style, as different speakers address the congregation, but there is a variety in the subject. Many important texts are expounded, and thus the little church is led on, as well as the children in the schools, further and further into the truth of God. The other place is a room; but the congregation is similar. There are three other places; and I ask your attention to our work in them. They are in the hands, mainly, of three of my colleagues, and at each of these places there are five services every week. They are not chapels, but large preaching-rooms, where from one hundred and fifty to two hundred and fifty individuals can sit down and hear the Gospel. These latter services are of a different nature. The audience in these places,—buildings situated in large and populous streets in the city,—are passers by, persons who are going about their ordinary avocations. The services are not only on the Sabbath, but four times on other days of the week. I do not say that the audience is motley or incongruous, who there hear the word of God for an hour or two; but it is of a very mixed character; labouring people, and the poorest of the poor, are there. Those who carry burdens come in, others who are in business, and there is a

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sprinkling of well-clothed individuals, in silk gowns, whose avocation is literature. They are the book-readers, as we call them in China. They are the *literati*. We do not begin these services by prayer or singing; for the Preacher would be the only singer, and there is no prayer till the close of the meeting. We begin by speaking to the people in a colloquial way, asking some questions, saying, perhaps, "It is a fine morning," making some allusion to the weather or other things. After a conversation with an individual or two for a few minutes, we find that we have gained attention, and others come in. They do not enter in numbers till we have got some one attending to what is going on. When they hear the voice of a foreigner speaking Chinese, and conversing intelligibly with those inside, and that some parties there are interested in the conversation, others come in, and sometimes two hundred are packed into one of these rooms. Then, perhaps, before the room is half full, the Preacher ascends his little elevated desk, and begins to read. He says, "You are sitting here, and I will read a portion of this book; it is a classic that has come from heaven—a holy book." He begins to read; or gives it colloquially as he goes along, and then he expounds these truths. Of course, the illustrations are very simple, the simpler the better. We seize hold of anything and everything, and try to illustrate the truths which we seek to insert in the minds and hearts of our audience. Sometimes we allude to their customs, and sometimes we refer to their superstitions, sometimes to the history of one of their gods. Of course, as the audience is of a very mixed character, so our preaching to them is of a mixed character, also. But there are two things we try to bring into every service; something of the sinfulness of man, and something of the Saviour. We give some exposition of the law of God, and we try to make an application of that law to the conscience of those who are present. We do this in a way the uneducated can comprehend, because, although they understand colloquial language, they are utterly unable to understand a book when quoted. But we have to use a different mode when we wish to lay hold of the conscience of the educated. The conscience of the China-man who has been trained for years in the study of his classical books, and who has gone over a great field, not so much of inquiry as of thought, is a conscience which is vastly more subtle than that of an uneducated man: so it has to be appealed to, and his heart brought to the law of God, in a different manner. Then we have to make known Christ. After expounding the law of God, we bring the sinner—for all are sinners to whom we preach, and perhaps there is not a single Christian man there during the week-day services—to the Saviour, directing him to the "Lamb of God who taketh away the sin of the world." I must tell you that while the Preacher has been speaking, more persons have been coming in, and some have been going out. Some enter with their packages in their hands, and some with their burdens on their backs, one perhaps having a live fowl, and so on. There is a kind of living tide when the congregation is large, surging in and surging out all the time; so that when the Preacher has been speaking nearly an hour, all that were in at the commencement may have gone out, and he can begin again and preach the same thing. Mr. Smith, who has the most physical energy, has sometimes continued his services twice or three times a week for two or three hours at a time. We find oftimes that individuals come again and again to these services. But the great majority of our hearers is simply the influx and efflux of the multitudes passing by; and in the main our audiences consist of strangers from day to day. In these three preaching-places, as we call them, many persons hear the Gospel for the first time in their lives, and perhaps there are eight hundred or a thousand new hearers from week to week; most of them, as I have said, for the first time in their lives. This is, of course, sowing the seed; this is preaching the Gospel to the multitude; this is holding out the light of truth to the people; and in the course of a year we think a great deal is done,—perhaps not so much in the way of conversation as by this leavening of the masses of the people with a knowledge of the fundamental truths of the Gospel. Thus we think a great preparatory work is being done by our Mission, and by the other Missions at Canton; in fact, done in every place where Missionaries are located in China. This work of sowing the seed, we think, will be sure to have much good result; and ultimately this wide-spread diffusion of truth will show itself in a remarkable manner. When we find that individuals come to these services again and again, the Preacher, or one of the Native Assistants, fixes his eye upon them, and they are spoken to, and invited to attend a Bible-class, one of which is held weekly at each of these preaching-rooms. After any one of such inquirers has attended the

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Bible-class, and his mind is opened a little, he is invited to Wesley Chapel, where we have stated audiences. Thus the Gospel net is thrown round them, and they are drawn in. This is our general method; of course sometimes varied. I may say that during the past year we have had a greater number of baptisms of individuals who first heard the truth in these outlying preaching-rooms, and who have ultimately come to these stated congregations, than we ever had before. We have baptized *ten* individuals during the past year, and that is a greater number than has been baptized during any previous year. We trust this preaching of the Gospel, if well sustained, will be the means of gathering in more and more every year. There is also the distribution of tracts and portions of the Scriptures after every service. This is done regularly: and as the congregations consist mainly of strangers from the country, and who are going perhaps from fifty to two or three hundred miles away; when they return home, they carry these little books with them. Much of our work at Canton is of a preparatory character; but there is, I am glad to say, in connexion with all this sowing, some reaping. "The labourer goes forth weeping," and he "returns" occasionally "rejoicing." We have begun also at Fatshan, twelve miles from Canton; and at that place there are every week two or three little services. A *colporteur* resides there; a Native Assistant, who is equal to the work of distributing the Word of God and tracts, and talking in his own way to the people. But one of my brethren is already appointed by the Conference to labour at Fatshan. I trust that he will soon be living there, and that the work will be of a better character than it can be so long as visits only are paid to the place, as at present. I must allude to the labours of Mr. Cox at Hankow. At present the District of which I have the honour to be Chairman comprises all China—a very wide District certainly. Mr. Cox has located himself at Hankow. The Society has purchased premises there, and there is a substantial house and good chapel or preaching-room in connexion with it. Mr. Cox has lived there two years; he has grappled with a new dialect, and begun to preach in it. He has been preaching a little, distributing tracts, and carrying on some of the detail of Missionary labour. But as yet he needs to be reinforced and sustained. We do some work of distribution of tracts and of spreading the truth into distant parts—that is, places lying far away from Canton. Colporteurs have been employed, and have gone out eighty or a hundred miles in different directions. Many large towns and villages have been visited by them. We have done some work in education, also in the translation of books, a few sermons of Mr. Wesley, and some of his hymns, into Chinese, for the stated audiences who worship in two of the sanctuaries. Now, as to our aspirations. After a long period of toil at Canton,—which has been very arduous and trying, and which you have had brought before you by Mr. Cox and in our Missionary Notices and Reports, from year to year,—we feel a great deal about the extension of Missions in China. The work is now of a different character there; it is much more hopeful than it was ten years ago. God in his providence has done much for us who are labouring there, and done still more for that great land. The whole empire is thrown wide open for the entrance of the Christian Missionary. We may "go up" as churches collectively, or as individual churches, making efforts for Christ in China, "and possess" as much "land" as we are able to cultivate. You must not understand that China is open in any other sense than this. It is open to receive the messengers of salvation; but it is open only so far as the Missionary has actually gone. There are large provinces where the foot of the Christian Missionary has never trod; there are great and important cities, with hundreds of thousands of inhabitants, half a million in some of them, which the Missionary has never entered. But what, Sir, are our aspirations? We are not satisfied—I speak for my brethren as well as for myself, and bring before you our feelings and our hopes and desires as a District and as the China Mission collectively,—we are not satisfied with working only at Canton. Mr. Cox is not satisfied with one preaching-room at Hankow. Hankow is one of three great places, altogether forming, within the radius of a few miles, a great and important centre; in fact, the very centre and heart of China, apart from its capital. There are a million and a half of people in these three places. We desire that, in the first place, the Mission at Canton be sustained. Two of my colleagues may be returning. They have been out there with their families eight or nine years. Their health is not broken up, I am glad to say, and they are still strong to labour; and the ladies in these families are in general in tolerably good health; but there are indications that there may soon be the necessity of removal home. We wish our hands at Canton to be strong;

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that is, that such reinforcements be sent into that city as shall keep up the work already begun. We wish that in no part of the work that has been commenced shall there be any diminution of strength; that our preaching-rooms shall be as well and as efficiently supplied by those who can preach the Gospel of Christ; that our educational work at Canton, our book-making, and every part of the work be carried on as efficiently as it has been during the past three years. Now, I think it is asking very moderately of Methodism at home, that the work which you have begun, which you have begun well, shall be so sustained that the hands of those who labour there may be reinforced from time to time, so that all may be kept going on that has been commenced. I feel very strongly about this, because I fear that unless we are reinforced soon at Canton, we may become weak and fall back, and work may be left undone which has been prosecuted for two or three years. This should not be. The Mission at Canton is still in its infancy. I speak to those who are parents; you perhaps have seen a lovely child, healthy and vigorous, promising strength and continued growth and life, suddenly attacked by disease or by some accident or other, paralysed in part, and becoming so weak from day to day that the infant has pined away before your eyes. Every one knows that this is one of the most trying things to those who have children. I ask the Methodist church, as the parent of the Mission at Canton, not to let the child that is there pine away; not to let those of us who are connected with yourselves as the founders of, and first labourers in, that Mission, see a thing that has been so lovely in our eyes, that has had so many of our hopes and feelings centred in it, go back in any degree; but we ask you to aid us, so that it go vigorously and energetically forward. We urge you to sustain our Mission in its work of diffusing a living Christianity in China. No grants made to us will assume a crystallized form, but simply promote the diffusion of the Gospel. We want two men at Fatshan. Surely, in the midst of four hundred thousand people, there must be two men. When you plant your Missionary at Fatshan, he will be alone in the midst of 400,000 idolaters, and that is too painful a position to place any one man in. Let us have two at Fatshan. But we have had higher aspirations than these. We have, as I have told you, preached the Gospel not only to the people of Canton, but to those who come up to our provincial city. These people dwelling in distant cities of the province, must be reached sooner or later; and we have thought it would be well if we could have two men located at a large town containing some 40,000 inhabitants, about seventy miles from Canton. We hope still further to have two men located at another place, containing 150,000 inhabitants. This would form a chain, and we should not be merely labouring in the heart of the province, but have outstations and important branches of our Mission, so that the city would act upon the country, and the country re-act on the city; and our labours tell on every part of the province. Bear in mind that the province of Canton contains 25,000,000 of people. We must not merely labour at the great heart of that province, but also in the large cities which are found within its borders. Then, just a word about Hankow. Mr. Cox asks for five or six men to be sent there. His project is simply this:—there are three cities there, forming in the aggregate a large centre,—the largest centre in China. He asks for four men in addition to Dr. Porter Smith to be stationed there. He asks that two men may be located in another city, about seventy miles down the river, which we trust will form the sanitary station of the northern Mission. We require change in China, and it is necessary to look to the means of preserving the health of our men. We wish to have this place, which is in a high and healthy position, as a means of interchange, whereby the brethren can be kept in a vigorous state of health. We ask these six for the heart of China; a Mission that must grow—I must acknowledge it—to be more extensive and influential than our Mission in Canton. It deals more with the empire, whereas we deal with a province. These are our aspirations. We ask that five or six be given to us for the province of Canton, that everything begun there be carried on efficiently; and that Mr. Cox be sustained. I have said that we must have men. I believe that this assemblage this morning would vote us the men; but there are difficulties in getting the men. The means by which these difficulties are to be overcome, I leave to others, who have wiser heads than myself; but I ask from Methodism this year something towards these men—the first instalment of ten or twelve for China. I do not care how small the instalment is, but let us have the first instalment towards our reinforcement. There are in this assembly many young men, and I would fain say a word to them. I feel that I am young myself yet, and, in some respects, I rejoice in my youth.

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Last year, when a photograph was sent home from Canton representing myself, an old friend, on looking at it, said, "What! is he a lad yet?" I am glad to say that I am young yet, because the work of China requires "length of days." It requires not only vigorous prosecution, but the labour of men who have lived long there, and have a lengthened experience. I shall be glad to go back in due time to Canton. Now, a word to these young men. I believe that there is a sympathy with me, as a young man, in the hearts of many young men here. There are some close beside me, and there is a deep feeling in my heart of gladness to see young men so near to me, and to feel assured of their sympathy and love not only to me personally, but especially to that great work with which I have been connected. I ask these young men this morning, Cannot some of you pause and think and ponder our work in China, and ask yourselves whether you are not required in that country? Whether some one here cannot give up, perhaps, his mercantile pursuits; perhaps his agricultural work; perhaps his literary labour? Has not the time come when God, in his providence, calls upon that young man to pause, ponder, and ask himself, "May I not enter into this high work? Does not China require such a man as I am to give myself body and soul to the work of Christ there; seeking, in the first place, some preparation at home, and then giving myself into the hands of the Missionary Committee to be sent to China?" I trust that the hearts of many young men do feel more or less in respect to this work, and in respect to God's call by His providence for help in China. Before I have done, I wish to lay before you something that will help forward our work. I believe that neither this meeting nor our Secretaries care to have any written statement read; but I have something here which will take only half a minute, and it will show you that there are those in China,—men of wealth and of intelligence,—who appreciate the position of our Mission, who especially appreciate and would aid the educational department of our Mission; and these are their contributions or promises to that effect. I think you will consider with me that these are very noble gifts. In the first place, from the son of a Methodist family not far from London, there is an order to myself for £25 for our educational work in Canton. I have further a promise from a gentleman who is a member of the Church of England to this effect:—"I am prepared to hand over to you for school extension, say, improvement of your Boys' school in the rear of the premises occupied by yourself, £100." That gentleman has very liberally sustained our efforts in education, and this promise is as good as his bond at any moment. Further, I have, from the son of a Methodist family in Ireland, a donation which was to be used as I thought proper,—and our arrangements are such that it is to the improvement of our Schools at Canton that we shall apply this sum of £100,—from Mr. Hart, who is at the head of the foreign maritime customs in China. These are intelligent men; they are practical men; one of them has a very large share in a great mercantile establishment at Hong Kong and Canton; and you may be sure that men of this stamp would not give their money in such large sums, if they were not sure that our work was carried on efficiently and well. I now conclude, thanking you for your attention.

Upon the suggestion of the President of the Conference, Mr. Piercy read two verses in Chinese of the hymn commencing, "From all that dwell below the skies;" and the collection was then made.

The Chairman said:—

"Let those now give who never gave before,
And those who always gave, now give the more."

Mr. SOLOMON MEASE, of Shields, moved a vote of thanks to the Chairman for his able conduct in the chair, and said: I am sure we ought all to be greatly rejoiced that God raises up such suitable men to fill offices in our Connexion; and I am very pleased to see Mr. Corderoy in the chair this morning. He is "the right man in the right place." He has filled many important offices in our Connexion, and I am sure he has always done so with great benefit to Methodism at large.

Mr. J. F. STEAD, of Southport, said: I have very great pleasure in seconding this motion, and I would beg to express my hearty sympathy with the Mission work. I am pleased to be present at a meeting which is presided over by, if he will allow me to say so, my old friend, Mr. Corderoy. It was my honour to know him and his brother when he was much younger than he is now, and those two young men won my youthful admiration, and I have ever since regarded them as model men in Methodism. I am glad to find that the zeal of Mr. Corderoy is as young and as fresh as it was in his youthful days. And I pray that God may long spare him and his brother to be a blessing

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to the Church of Christ, and to Methodism in particular. With regard to the Mission for the furtherance of which we have met here this morning, I am sure we are all prepared to thank God and go on with it.

MR. M'ELWAINE (Coleraine) said: It affords me much pleasure to support the Resolution, which has been moved and seconded. We have been told that this meeting is composed of Englishmen, Scotchmen, and Irishmen; and, as an Irishman, I am very glad indeed to give my support to such a Resolution as this.

The REV. WILLIAM ARTHUR announced a contribution to the Jubilee Fund from Mr. and Mrs. Piercy of £10.

The PRESIDENT of the Conference said: The contribution is quite in order, because the Jubilee Fund is still open. I have the pleasure to announce a contribution to the China Fund, which reached me while we have been here this morning, from what we may properly call the aristocracy of Methodism. I am glad that there are some Methodists of the fifth generation. The nephew of our excellent friend in the Chair has sent three guineas. In putting to you the Resolution which is now before you, I would express a hope that Mr. Piercy's wishes may be carried out. The Committee, however, are quite at the end of their means, and any extension in China or elsewhere must materially depend upon funds placed at their disposal during the next year.

The Resolution passed unanimously.

The CHAIRMAN: My Christian friends, it is now my turn to make an apology. I am greatly obliged to my kind friends for the manner in which they have presented the motion to your notice which you have so kindly accepted; but I assure you that I am not here as a volunteer. The fact is to be attributed to my excellent friend, Mr. Arthur. He is a much younger man than myself; but, in this case, I have had my judgment coerced and my modesty damaged by being placed in this position. I have been truly gratified by the statements to which I have listened to-day, and trust that our best hopes will be realized in relation to the result of this meeting; that this will be but a prelude to the meetings which are yet to be held on behalf of this great cause; and that on all of them God's richest blessing may abundantly descend.

The PRESIDENT of the Conference said: I am sure it will be gratifying to our friends to hear that the annual Missionary Meeting in this Jubilee year will be gladdened with the presence of a somewhat unusual number of returned Missionaries. The Providence of God has so ordered it, even without very much arrangement of our own. Much in the same way in which a great many other things have happened during this Jubilee year, the Providence of God has ordered it so that several very important sections of the great Mission field will be personally represented, and, I am quite sure I may say, without impropriety, very ably represented, in the course of the anniversary services on Monday and Monday week.

The hymn commencing, "All thanks be to God," was then sung.

The REV. WILLIAM ARTHUR, having stated that Mr. E. Corderoy, the brother of the Chairman, was seriously ill, requested the prayers of all present on his behalf.

The REV. BENJAMIN FIELD engaged in prayer, and the proceedings then terminated.

CONTRIBUTIONS FOR THE CHINA MISSION RECEIVED.

1863.

	£.	s.	d.
A Friend to Missions	105	0	0
The Hon. A. M'Arthur	50	0	0
A Friend to Missions, by Rev. Dr. Hoole	20	0	0
Mr. and Mrs. J. S. Budgett	52	10	0
John Corderoy, Esq.	50	0	0
Solomon Mease, Esq., *North Shields*	10	0	0
Mrs. P. B. Hall	10	0	0
Mrs. P. B. Hall	10	0	0
Miss E. Farmer	5	0	0
Capt. Locke, of the "Invincible"	2	10	0
James Archer, Esq.	1	1	0

1864.

	£.	s.	d.
Miss Elizabeth Farmer	5	0	0
"Mary Anne," *Gravesend*	5	0	0
G. E. and C. Corderoy	3	3	0
James Archer, Esq.	1	1	0
Mr. Ralph Smith	1	1	0

Special Contributions in aid of the Missions in China will be thankfully received at the Mission House, Bishopsgate Street Within, London, and by Wesleyan Ministers and Officers of the Society in every Circuit.

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For APRIL, 1864.

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THIRD SERIES. VOL. XI.

FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
Dr. Wood, *Southport* (moiety of contribution)	350	0	0
P. B. Hall, Esq.	100	0	0
Rev. Dr. Hoole (balance of subscription)	66	11	0
Walworth Sunday School	55	13	6
Rev. W. Wilson, *Grimsby*	20	0	0
Mrs. Sleep, by Rev. J. Watson, *Penzance*	10	0	0
Rev. Joseph Morris, *Gainsborough* (first instalment)	10	0	0
Mr. Cave, *Hackney Circuit*	10	0	0
Rev. G. Maunder	8	8	0
Rev. P. Samuel, *Leighton Buzzard*	7	0	0
Rev. W. H. Clarkson, *Canterbury*	5	5	0
Mr. John Burrow, *Worcester*	5	0	0
Ditto, for his son George	1	0	0
Mrs. Hobson, (widow of the late Rev. John Hobson,) *Taunton*	5	0	0
William Donaldson, Esq., *Falkirk*, N.B.	5	0	0
Mr. and Mrs. Munce, *Cumbellton, N.B.*, Matthew ix. 3, Psalm ii. 8	4	0	0
Ditto, part of our only child's purse, now in heaven	1	0	0
Mr. W. Barton, *Ditto*, a marriage offering	5	0	0
Mrs. Hofland, *City Road Circuit*	5	0	0
Mrs. W. Jones, *Hackney Circuit*	3	3	0
J. B., *Dalston*	2	10	0
Mr. Leslie, *St. George's East*	2	2	0
Mrs. Wise, *Jewin Street*	2	2	0
M. J., *Hackney Circuit*	1	1	0

	£.	s.	d.		£.	s.	d.
Scarborough	204	7	6	Castle-Carey	12	0	0
Birmingham, 1st	20	0	0	Burton-on-Trent	47	10	0
Exeter	18	18	6	Cambridge	39	12	5
Teignmouth	43	19	0	St. Ives, Cornwall	45	0	0
Lewes	10	16	11	Boston	110	0	0
Brighton	46	16	0	Portsmouth	150	0	0
Penrith	50	0	0	Hebden-Bridge	350	0	0
Derby	91	18	10	Glossop	18	15	7
Brigg	10	0	0	Norwich and Lynn District	18	8	0
Colchester	60	0	0	Halifax	160	0	0
Settle	9	10	0	Sittingbourne	9	2	10
Maidstone	40	0	0	Chichester	91	16	9
Belper	9	0	0	Sheffield East	245	5	8
Hull	79	11	6	Sheerness	10	0	0
Windsor	17	0	0	St. George's	12	6	0
Dartford	65	12	4	Leigh (Lancashire)	100	0	0
Southwark	32	8	0	Stroud	12	0	0
Sowerby-Bridge	150	0	0	Gibraltar	25	0	0
Leamington	20	0	0				

LEEDS DISTRICT.

	£.	s.	d.		£.	s.	d.
First Leeds.				Sums under £5	31	16	6
Mr. Samuel Ellison	50	0	0	Third Leeds	75	12	6
Miss Rinder	10	0	0	Mr. and Mrs. Stocks	30	0	0
Mrs. Yewdall	10	0	0	Rev. F. E. Toyne	5	5	0
Mr. and Mrs. Barrowclough	5	5	0	John Burton, Esq.	5	0	0
Mr. Crosland, *Scholes*	5	0	0	Rev. J. Entwisle	1	1	0
Mrs. Labron	5	0	0				
Mr. Blaky	5	0	0		244	0	6
Mr. Gibson	5	0	0				

LIVERPOOL DISTRICT.

	£.	s.	d.	£.	s.	d.
Pitt-street, Liverpool	65	12	0			
Chester	40	0	0			
St. Helen's and Prescott	33	0	0			
				138	12	0

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	£.	s.	d.
DEVONPORT CIRCUIT.			
Jubilee Collections at Morice-street	22	10	9
Rev. W. and Mrs. Pepperell (a moiety)	20	0	0
Mr. James Mackay	10	0	0
T. Gill, Esq., per Rev. W. Pepperell	5	5	0
Mrs. A. Clarke, by Mr. James Mackay	5	0	0
The Misses Aikenhead, in part	5	0	0
Two Friends, by Mr. T. Walters	5	0	0
Charles Rowe, Esq. (a moiety)	5	0	0
Mr. and Mrs. P. Littleton (one half)	5	0	0
A Class-Leader at Morice street and family, (in part,) per Rev. R. Bond	5	0	0
Mr. Quance 1 1 0			
Mrs. Quance 1 1 0			
Miss Quance 1 1 0			
Miss Margaret Quance 1 1 0			
Miss Caroline Quance 1 1 0	5	5	0
Mr. and Mrs. Langler, and for their beloved daughter	3	3	0
A Teacher, Thank-offering for the class of young men of the Sabbath-school in connexion with Morice-street (one half)	3	3	0
Mrs. and Miss A. Ryder	3	0	0
Mr. and Mrs. Fredrick	2	2	0
Rev. R. and Mrs. Dillon (one half)	2	2	0
Mr. J. T. Gaud	2	0	0
Miss Grant	2	0	0
Miss Fanny Grant	1	0	0
Mrs. Lavinia Dight	2	0	0
Mr. and Mrs. Webber and family (one half)	1	11	6
Mrs. Roseveare, in memory of a dear departed mother	1	10	0
Mr. N. Parsons	1	10	0
Mrs. Hann, in memory of her beloved husband, who fell in the Mission field in Jamaica	1	1	0
Mr. Adam Hann	1	1	0
Mrs. Pinches	1	1	0
Mr. and Mrs. Pochetty	1	1	0
Mrs. Harvey	1	1	0
Mr. Widger	1	1	0
A Friend, who has seen the advantages of Missionary labours.	1	0	0
A family that loves the Mission cause	1	0	0
Mr. and Mrs. Walls	1	0	0
Mr. M. Pearse	1	0	0
Subscriptions under 20s.	2	12	6
		131	0 9
PLYMOUTH CIRCUIT.			
J. T. Thomas, Esq. (in part) for self and family	150	0	0
J. T. Thomas, Esq., for Mrs. Jenkin	50	0	0
A Lady, per Rev. J. Loutit	50	0	0
Rev. W. P. Burgess, M.A. 5 5 0			
Mrs. Burgess 5 5 0			
Miss Burgess 2 2 0	12	12	0
Mr. James Smith: a humble but hearty offering, &c.	2	2	0
Mr. J., Mrs. Philippa, and Miss T. Parsons	1	10	6
Mr. Bayley	1	1	0
Mr. Richard Colwell	1	1	0
Mr. Southern (half)	1	1	0
Mr. and Mrs. Weeks	1	1	0
A Friend	1	0	0
A Friend, per Rev. James Loutit	1	0	0
Mr. C. Prowse	1	0	0
Jane Hain	1	0	0
Public Jubilee collections	69	16	11
		344	5 5
KILKHAMPTON CIRCUIT.			
Rev. W. Harvie	2	0	0
Jubilee Collection	2	4	9
		4	4 9

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GREAT QUEEN STREET CIRCUIT.	£.	s.	d.
G. P. Green, Esq.	25	0	0
Mr. and Mrs. Hurlston, a thankoffering for many mercies 5 5 0			
Ditto, in memory of their much-loved friend, the late Rev. H. Andrew, Missionary at Bangalore 5 5 0	10	10	0
The Misses Handisyde	10	10	0
Mr. and Mrs. C. Handisyde 5 5 0			
Master Charles Handisyde 1 1 0			
Miss Louisa Handisyde 1 1 0			
Miss Charlotte Handisyde 1 1 0	8	8	0
A Widow 2 0 0			
Ditto, in memory of a departed husband 2 0 0			
Ditto, for an adopted child 1 0 0	5	0	0
John J. Lidgett, Esq., in honour of the Rev. Thomas Jackson	5	0	0
Mr. Henry Harding 1 1 0			
In memory of his mother 1 1 0	2	2	0
Anonymous	2	0	0
Anonymous	1	1	0
In memory of the Rev. Dr. Beaumont	1	1	0
Mr. S. Purden	1	1	0
Mr. Surr	1	1	0
Small Sums	9	1	8
	81	15	8
Less expenses	8	0	0
	73	15	8

BRIXTON-HILL CIRCUIT.								
Bate, Mr. and Mrs.			5	0	0	Judd, Mr. J. M.	2	0	0
Chubb, Mr. John (additional)			10	10	0	Key, Rev. T. and Mrs. (half)	7	10	0
Cook, Mr.			1	1	0	A Young Lady, per Mrs. Key	1	1	0
Corderoy, Mr. C.	2	2	0			Langley, The Misses	5	5	0
Ditto, Mr. G. A.	2	2	0			Lee, Mr. and Mrs.	2	0	0
Ditto, Master J. W.	0	10	6	4	14	6	M'Dermott, Mr.	1	1	0
Gurney, Mrs. Thomas, *Brixton Hill*, for her four children, *in Memoriam*, May 23, 1863, viz.:—						Minson, Mr.	3	3	0
						Parks, Mr.	5	5	0
						Pike, Mr.	26	5	0
						Sellman, Mr. T.	5	5	0
Walter E. Gurney	2	10	0			Shaw, Mr. C. B.	1	0	0
Emily M. Gurney	2	10	0			Tindall, Mr.	21	0	0
Thomas A. Gurney	2	10	0			Willis, Mr.	5	5	0
Jessie M. Gurney	2	10	0	10	0	0	Collected by Mr. Shaw's Pupils, *Tulse Hill School, Brixton*	5	14	3
Hastings, Mr.			2	2	0					
Hawkins, Mr.			2	2	0					
Hoggarth, Mrs.			3	3	0		130	6	9

ST. ALBAN'S CIRCUIT.								
Rev. J. Whitehead, Mrs., and family			5	5	0	Mrs. Joseph Morris	1	1	0
Mr. D. Barker			3	3	0	Small sums	1	9	0
Mr. and Mrs. Swain			2	2	0				
Joseph Wood, Esq.			2	0	0		15	0	0

HALIFAX AND BRADFORD DISTRICT.								
Eastbrook Lovefeast			21	2	0	Mr. and Mrs. Midgley, *Baildon*	1	1	0
Rev. John Walker, *Skipton*			10	0	0	Mrs. Kempsall, *Bradford*	1	1	0
Miss Parkinson, *Bradford, W.*			10	0	0	In memory of a father	1	0	0
Mr. S. Milnes, *Bradford, E.*			10	0	0	Sums under 20s.	2	16	2
A Friend, *Bradford, East*			5	5	0				
Mrs. Simpson, *Bradford, W.*			2	0	0		66	5	2
In memory of a mother			2	0	0				

HACKNEY ROAD.								
Fluck, Mr. C. J.			1	1	0	Vickery, Mrs., sen.	1	1	0
Johnson, Mr. W.			1	1	0	Oliver, Mr. R.	2	2	0
Edwards, Mr. J., by Ditto			1	1	0				
Rutland, Mr. S. P.			1	1	0		7	7	0

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APRIL 25, 1864.

NO. 125. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

MAY, 1864.

ANNIVERSARY

OF THE

WESLEYAN MISSIONARY SOCIETY,

1864.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary of the Society in London.

The Ministers who have kindly responded to the invitation of the Committee to assist at this Anniversary will preach in the following order:—

On Tuesday Evening, April 26th, at Seven o'Clock, in *Highbury Chapel*,
The **Rev. MARMADUKE C. OSBORN**, of Liverpool.

On Wednesday Evening, April 27th, at Seven o'Clock, in *City-Road Chapel*,
The **Rev. EBENEZER E. JENKINS, M.A.**, Missionary from India.

On Thursday Morning, April 28th, at Eleven o'Clock, in the *Large Room* of the *Centenary-Hall, Bishopsgate-Street-Within*,
The **Rev. GEORGE OSBORN, D.D.**, PRESIDENT OF THE CONFERENCE;

And on Friday Morning, April 29th, at Eleven o'Clock, in *Great-Queen-Street Chapel, Lincoln's-Inn-Fields*,
The **Rev. JOHN M'FARLANE, LL.D.**, of Clapham.

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The following are the Arrangements made for Sunday, May 1*st* :—

City-Road Chapel,	at Half-past Ten, the Rev. John Farrar, Secretary of the Conference, at Half-past Six, the Rev. Samuel Coley.
Great Queen-Street Chapel, (Lincoln's-Inn-Fields,)	at a Quarter before Eleven, the Rev. Marmaduke C. Osborn, of Liverpool, at Three, the Rev. Thomas Champness, Missionary from Western Africa, at Half-past Six, the Rev. William Morley Punshon, A.M.
St. George's Chapel, (Back-Road, Cannon-Street Road,)	at Half-past Ten, the Rev. Charles Prest, Secretary of the Committee of the Home Mission and Contingent Fund, at Half-past Six, the Rev. Richard Bell, of Wakefield.
Spitalfields Chapel, (Church-Street,)	at Half-past Ten, the Rev. Richard Bell, at Half-past Six, the Rev. John Baker.
Southwark Chapel, (Long-Lane, Borough,)	at Half-past Ten, the Rev. John Martin, at Half-past Six, the Rev. William Butters, from Australia.
Lambeth Chapel, (China-Terrace,)	at Half-past Ten, the Rev. Gervase Smith, at Half-past Six, the Rev. Marmaduke C. Osborn.
Hinde-Street Chapel, (Manchester-Square,)	at Eleven, the Rev. Henry J. Piggott, of Milan, at Half-past Six, the Rev. R. Crook, LL.D., of Dublin.
Sloane-Terrace Chapel, (Chelsea,)	at Half-past Ten, the Rev. Luke H. Wiseman, at Half-past Six, the Rev. Ebenezer E. Jenkins, M.A.
Liverpool-Road Chapel, (Islington,)	at Half-past Ten, the Rev. John Hannah, D.D., of Didsbury, at Half-past Six, the Rev. Thomas Llewellyn, of Birkenhead.
Hackney Chapel, (Richmond-Road,)	at Half-past Ten, the Rev. John Lomas, of Richmond, at Half-past Six, the Rev. George Maunder.
Brixton-Hill Chapel,	at a Quarter to Eleven, the Rev. Samuel D. Waddy, D.D., at Six, the Rev. Frederick J. Jobson, D.D.
Bayswater Chapel, (Denbigh-Road,)	at Eleven, the Rev. Dr. Crook, at Half-past Six, the Rev. Henry J. Piggott, B.A.
Bow Chapel,	at Half-past Ten, and at Half-past Six, the Rev. Joseph Gaskin.
Highbury Chapel,	at Eleven, the Rev. Thomas Llewellyn, at Half-past Six, the Rev. William Arthur, M.A., one of the General Secretaries of the Society.

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THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on Monday, May 2d. The Chair will be taken at Eleven o'clock precisely, by

THE RIGHT HONOURABLE JOSEPH NAPIER, LL.D., D.C.L.

A COLLECTION, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

☞ In order to avoid interference with other arrangements respecting Exeter-Hall, which the Committee cannot control, the Hall doors will be opened at *Half-past NINE o'clock*, instead of Ten o'clock.

The Admission to the Annual Meeting will be by Ticket. Applications for Tickets to be made to the Ticket-Committee, at the Wesleyan Centenary Hall and Mission-House, Bishopsgate-Street Within, on Tuesday, April 26th, and following days, from Eleven to Four o'clock. The Tickets will be distributed according to the usual regulations.

On Saturday, April 30th, it is proposed to hold a Breakfast-Meeting at the LONDON TAVERN, at Nine o'clock in the morning, in behalf of the Society's Mission to CHINA. The chair to be taken by JOHN CORDEROY, ESQ.

It is also designed to hold a Special Meeting for Prayer, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, April 30th. This Service will be held in the Morning Chapel, City-Road, and will commence at Seven o'clock.

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THE Committee very earnestly hope that they may at this Anniversary in the Jubilee year, and at the various preparatory services, be favoured with the presence and support, not only of their friends resident in the metropolis, but also of many of those from the country. The present circumstances of the Society appeal powerfully to those who have the ability to sustain its widely extended operations. New fields of usefulness open before it continually; and into some of these, the Committee, relying on the repeated encouragements received from their friends, have ventured to enter. Within the last few years a considerable increase of the Society's expenditure has taken place in India, by the employment of additional Missionaries both in the Madras Presidency and in Bengal, where at length operations, suspended forty years since, have been resumed with favourable prospects. In the heart of China a Mission has been commenced, and must be vigorously prosecuted. On the continent of Europe the facilities for extended operations increase almost daily, and the applications for help are urgent and incessant. Not without reason, therefore, do the Committee—while, in addition to these new claims, the necessities of the older branches of the work have still to be provided for—look with solicitude to the approaching solemnities; and, while imploring the sanction and blessing of the great Master upon all their arrangements, request the affectionate and zealous co-operation of their fellow-servants.

ELIJAH HOOLE,
WILLIAM B. BOYCE,
WILLIAM ARTHUR,
} GENERAL SECRETARIES.

*** Our Friends who may intend to visit London from the country, in order to participate in the approaching Missionary Services, are respectfully informed, that an ADDRESS-BOOK will be opened early in April, at the Wesleyan Centenary-Hall and Mission-House in Bishopsgate-Street, under the care of the Porter, in order to receive and record their *London Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.

THE ANNUAL MEETING of the AUXILIARY SOCIETY for the LONDON DISTRICT will be held in the Great Queen-Street Chapel, on Monday Evening, May 9th, JOHN CHUBB, ESQ., in the Chair; and SERMONS will be preached in various Wesleyan Chapels in London on Sunday, May 8th, in connexion with that Meeting. For further particulars see the Cover.

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THE JUBILEE CELEBRATION ON MISSION STATIONS.

We continue to publish the accounts, as they reach us, of the celebration of the Jubilee on the several Mission stations. They afford cheering testimony to the appreciation of the value of the Society's operations by those who have thereby been supplied with the means of grace and salvation.

GIBRALTAR.

Extract of a Letter from the Rev. George Alton, dated Gibraltar, February 6th, 1864.

We have held the celebration of the Jubilee in this place with the happiest results. Sermons were preached on the 31st of January, appropriate to the occasion; and preparatory prayer-meetings were held on the 1st and 2nd of February; and on Wednesday evening a tea-meeting was held, followed by a public meeting, at which subscriptions were solicited for the Jubilee Fund. More than two hundred persons were assembled, who felt it good to be there. God was among us, and hallowed and blessed our proceedings. Over £60 were promised, and a still further sum is anticipated. When the subscription papers were read over, the feeling of surprise was universal at the amount. Towards the Centenary Fund only £7. 8*s.* 9*d.* was remitted from Gibraltar.

The first list will be forwarded to you for publication as soon as it can be prepared, and also a brief account of the Jubilee celebration.

INDIA.

Extract from the General Letter of the Madras District, dated January 7th, 1864.

We have been greatly cheered by the various communications we have received from home in reference to the celebration of the Jubilee of our Missionary Society.

The Brethren throughout the District have felt it a privilege heartily to co-operate in this movement. Meetings both in English and Tamil have been held; a spirit of great liberality has been evoked; and all who have been privileged to take part in the services have felt them rich in blessing and full of promise as to the growth of Missionary feeling amongst our English and native congregations. We have not yet realised the sums promised, but have no doubt that we shall be able to send the Treasurers about £600.

WEST INDIES.

ANTIGUA.

Extract from the Minutes of the Antigua District, dated March 3rd, 1864.

In compliance with the Committee's instructions, the central meeting of our Jubilee services was held at St. Christophers, on Monday the 7th of March. The previous day being the Sabbath, all its devotional services had direct reference to the Jubilee. Special sermons, and special meetings for prayer, were alike crowned with the presence and power of God. The following day, Monday, was set apart for prayer, for the Missionary Love-feast, and for two public meetings. Suffice it to say, that the whole routine of service for both days was one of blessings that will probably never be forgotten. The Ministers, and the large congregations, felt it was good to be there. Nor can we doubt that the offerings then presented to the Lord, were sincere expressions of devout gratitude to the great Head of the church. The total amount promised was £453.

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ST. VINCENT.

Extract from the Minutes of the Annual Meeting of the St. Vincent District, dated Barbadoes, February 11th, 1864.

THE JUBILEE.

THE Committee's letter on this important subject was read with deep interest, and its suggestions most heartily received and entered into by the brethren, and, for two successive days, solemn and appropriate services were held to celebrate the mercies of God toward our great Missionary Society during the past fifty years. Prayer-meetings were held in both chapels in the city, which were well attended, and our hearts were greatly comforted and blessed while we poured out our thanksgivings and supplications unto God. The Jubilee Love-feast, held in Bethel chapel on the evening of Jan. 17th, was a blessed and a delightful season,—a "time of refreshing from the presence of the Lord,"—which will long be remembered by us. While the brethren related their past experience, the providential mercies that had marked their pathway, and the spiritual blessings that they had received, we felt that God had indeed been with us in years past, and continued to bless us with His presence and smile; we rejoiced to feel that we were one in heart, and solemnly resolved to be more devoted to God in the future, and to cultivate with increasing diligence all those graces and virtues which will adorn our private character, and qualify us for greater usefulness in the pastoral office.

On Thursday noon, the 18th, the Rev. Dr. Horsford preached the Jubilee sermon in James Street chapel, at the unanimous request of the District-Meeting. This sermon was founded on Colossians i. 27, 28: "Christ in you," &c. The discourse was truly evangelical, and delivered with earnestness and solemnity.

On the evening of the same day a public meeting was held in James Street chapel, and largely attended. After singing and prayer, the business was commenced by our respected Chairman in a very clear, earnest, and impressive address on the Jubilee; in which he reviewed the past fifty years, and recounted some of the gracious dealings of God with us, especially in connexion with the West India Missions during half a century; and he also called attention to the important matters contemplated in the Jubilee movement; and showed how much they deserved the attention of the West Indian churches. The Chairman was followed by other brethren; and Messrs. Boyill and Davisin also delivered suitable and earnest addresses on the same noble and interesting topic, and the friends were requested to manifest their interest in the Jubilee of the Wesleyan Missionary Society by contributing to the Jubilee Fund. During the meeting cards were sent up to the Chairman by many persons, promising to pay during this and the coming year sums amounting to £180. A full list of contributors is now remitted with the District Minutes.

BAHAMAS.

Extract of a Letter from the Rev. Hilton Cheesbrough, General Superintendent of the District, dated Nassau, New Providence, March 12th, 1864.

ENCLOSED I send you the first of a bill of exchange for £800.

Have the goodness to apply this remittance, when at maturity, in the following way:—

1. Balance of District Treasurer's acccount for 1863	458	11	10
2. For Jubilee Fund, New Providence Circuit ...	341	8	2
	800	0	0

You will see by the District Treasurer's account, which I sent on with Minutes, &c., by last packet, that I had the above balance to remit. You are now paid that balance; as also £341 8*s.* 2*d.* of the Jubilee contributions promised, and in part already given, in this Circuit.

Since I wrote last month, we have had Jubilee services at Grant's Town, among the poorer of our people, as I then said it was our intention to have; and well and nobly did they respond to

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our call. The amount raised there by collections, and promised at the public meeting, will not fall far short of £100. The total amount on our lists for this Circuit is £1,003 17*s.* 3*d.*, as you will see by a copy of the lists I now forward through the book post.

I have been surprised and gratified at the generous promptitude of our people here. We had hardly finished making up £288 for the ordinary income of the Society for the year, when they responded with a contribution of £1,000 for the Jubilee Fund in answer to our appeals on its behalf, of which they have already paid more than one-third; thus giving us for Mission purposes, in hard cash, more than £600 in less than three months. I had hoped we might raise £1,000 in the whole District, and, lo, New Providence alone has engaged itself for that sum. To God be all the praise!

I shall (D.V.) shortly visit Turk's Islands, in the interests chiefly of the Jubilee Fund. We have a monthly steamer now, connecting us with St. Thomas, by way of Cape Haytien and Turk's Islands. The brethren are all well. We have an epidemic of scarlet fever among children, which has proved fatal in several cases. But, hitherto, the Mission families have escaped.

SOUTH AFRICA.

AFRICA, South, as well as West, stretches out her hands for help to this more highly favoured land. We regard with gratitude to God the work which has been accomplished; we are thankful for the evangelical and educational agencies now successfully at work; but who can read the statements contained in the following letters without being moved to tender compassion, to large liberality, and to earnest prayer?

KAFFRARIA.

Extract of a Letter from the Rev. William Hunter, dated Glengrey, near Queenstown, January 11th, 1864.

APPEAL FOR A MISSIONARY.

MY Circuit continues to grow. Of this I am glad, as there is much room for growth, and great necessity for increased efforts to reach the thousands who are still sitting in the blackness of moral and heathenish night. I say *sitting*, because their state is one of gross indolence, and stupid ignorance and indifference. If they have but food and other means of gratifying their carnal hearts' desires, theirs is to them a state of blissful contentment, unmingled with alloy. Of these poor benighted creatures, there are somewhere between two and three hundred separate little villages, scattered over some twelve hundred square miles of country, with no other means of spiritual instruction than those we are able to afford them. And, alas! what are we among so many? We are but as the few loaves and fishes without the miracle. We may supply the wants of some, but can never reach the bulk of the people without assistance. It was from a settled conviction on this point that I was led to press upon the last District Meeting the importance of dividing this large tract of country into two Circuits, and applying for the appointment of a Minister to take the Upper Circuit, or what is properly Tyopo's Mission. My request was favourably received, and a request made on the list of stations. And now I desire to supplement that formal application by a strong and urgent appeal on behalf of this people. They are numerous, they are ignorant, they are superstitious, and with all this, I need hardly tell you, they are wicked, and guilty of deeds of darkness from day to day. But, then, let me add, so far as they have been favoured with the labours of the teachers of the way of life, gracious fruits have been and are still being reaped as the result, and I feel sure that steady, per-

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severing, Divinely-supported teaching of the "truth as it is in Jesus," will never, no, never, fail to receive a good return in the shape of sinners brought from death to life, from sin to God. What we want, then, is a young man willing to rough it, and endure hardness, with a large share of the stimulating and constraining power of the love of Christ, and a determination to be, to do, or to suffer *anything*, if his Lord and Master may but be glorified. Such a man of deep-rooted piety and fervent zeal is needed; for there are many things in this work with a chilling tendency, against which he will have to do battle, and keep his soul alive. I earnestly entreat of you to send us such a Minister, and to send him at once, for he is absolutely needed now. Time is flying, men are dying, perishing; men for whom the blessed Redeemer died are perishing everlastingly; and that not because they reject the Gospel, but because its glad tidings have never sounded in their ears. For them I plead. Listen, I beg of you, listen to my heartfelt pleadings, and send us a Minister this year. I have told the great Chief of Tyopo's country about this my application to you. He received it as good news, and "will look with great anxiety for the answer of the Great Teachers over the sea."

NATIVE AGENCY.

From the copies of the "Watchman" which I have received, I am delighted to see that the Jubilee is meeting with a warm reception at the hands of the friends of Missions. I am the more pleased with this because the creation of native agency in South Africa is spoken of as one of the objects to be accomplished by the proceeds of that celebration. We have a *few* natives employed in subordinate positions in our work; and even these are untrained and of a comparatively feeble and inferior character, with but few exceptions. This, I humbly submit, is not as it ought to be; and something should be done to remedy the evil; for that it is an evil, who can doubt, that contemplates the work in this country as full forty years of age? And that it can be remedied by the use of proper means, is unquestionable. For who can imagine a living, spiritual church of Jesus Christ, blessed with the clear light of Methodist theology, and with a piety-promoting discipline, incapable of producing at least a few Divinely-called and qualified men to extend the kingdom of Christ. I, for one, cannot imagine such a thing. But some will say it has been tried and failed. Well, then, I say, in the name of our Master, let us try, try, try again. We may, nay, we must, succeed better, or the tribes of Southern Africa will never be largely benefited by the Gospel. We need an efficiently conducted institution, capable of turning out annually about five Ministers, and fifteen other agents, well qualified and trained for their work. Such an institution would be costly, it is true; but we might hope, by the blessing of God upon it, to raise up, in the course of a few years, a native agency, such as God would richly bless; and at not a very remote period a large native church, such as would find within itself both men and means for carrying on the work of God in and around it, independent of all foreign aid. Men who look downwards, instead of looking to God's promises and upwards, may think me visionary for entertaining such unheard-of notions; but our work is of God, and, if attempted in the right way, must and will succeed. Whilst on this subject, I may just mention that, within the last few weeks, the intelligence has reached me that the Colonial Government is willing to assist our schools within the Colonial boundary; and if I could obtain a dozen really good and fit men, I think I could place them all in good positions within the present year. But alas! alas! where are they? We have them not. We shall have to use what we can get, and live in hopes that this Jubilee effort will place us in a new and improved position. Please, therefore, to keep *us* prominently before the public in all your future meetings, and try to secure for us the prayers of as many of God's people as you possibly can; for indeed we greatly need them.

THANKS FOR MEDICINES.

In the name of my people, I have to desire my sincere thanks to the Committee of the Missions Medical Aid Society, for the liberal supply of excellent medicines they have so kindly sent me.

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PROGRESS IN THE LANGUAGE.

You will, I am sure, be glad to hear that I am making steady progress in the acquirement of the Kaffir language, and hope fully to master it.

KAFFIR BIBLE.

We are now looking eagerly for the coming of the new edition of the Kaffir Bible, and trust to see it soon.

NATAL.

Extract of a Letter from the Rev. William H. Millward, dated Edendale, December 29th, 1863.

KAFFIR CHARACTERISTICS.

By the good providence of God I am again permitted to address you from this part of the great Mission field.

I have just finished the quarterly visitation of classes, and have found the work both interesting and profitable. Many of the members appear to be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. An increased tone of spirituality is generally manifest, and this encourages me to attempt and expect greater things during the coming year.

Many of these people have not only had much forgiven, but they have also been again and again delivered from extraordinary danger; and, as they remember these apparently special interpositions of Jehovah on their behalf, and also the great spiritual darkness from which they have been brought by the abounding grace of our Lord Jesus Christ, they declare it to be their "meet, right, and bounden duty," to love much.

I trust their professed gratitude will evince its genuineness by acts more tangible than mere words. I have no doubt you are well aware of the fact, that the Kaffirs are proverbially selfish. They are like the two daughters of the horseleech, ever crying, "Give, give." (Proverbs xxx. 15.)

As soon as a Missionary gets settled down among a people here, they regard him as their father, priest, doctor, counsellor, &c. According to their idea, he must live but for them. No one else has any claim upon him. He must give them all he can, and must ask them for as little as possible in return. He must pay them at least twice as much for anything as they would ask from each other; and if he remonstrate, they are indignant, and wonder at his ingratitude when they are doing him a favour, by supplying an urgent necessity of his at their own price.

Now, Edendale ought to be as advanced a station as any in Natal, considering the previous experience of these people; for I suppose no people in South Africa have given more for religious purposes, according to their circumstances, than the Edendale people in days past.

Still, the evil aforementioned exists to day to a very considerable extent at Edendale, though I am strongly disposed to believe to a far less extent than it existed a year ago. Some of them, this quarter, have commenced giving twice as much in their classes as they did formerly, in answer to an appeal of mine; and though such parties are at present few, and are giving even now far less than they ought to do, yet it is a step in the right direction; and I trust we shall go on in this respect, as in every other excellent way, prospering, and to prosper. Some of the Local Preachers, too, have lately caught the Missionary spirit in some measure, and this leads them out on the Sabbath to the adjacent kraals, preaching the word of life to their Heathen fellows. This again is cause for thankfulness; and I trust that the good hand of the Lord will yet be upon us more abundantly for good. Nowhere, I believe, are the spiritual necessities of the Heathen greater than in Natal; and though the visible success of Missionary efforts among these people is at present but small, yet the truth is spreading, the people are becoming convinced that it is the truth, and must prevail; and were it not so diametrically opposed to all the habits and customs of their depraved nature, there can be but little doubt that it would be universally embraced. Whatever may be the result, and I believe every Missionary employed by the great Wesleyan Society doubts not that result will be a transcendently glorious one, at length we are resolved, one and all, not to degrade the truth of God by bringing it down to their carnal desires

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and habits, but to seek to bring them up to its requirements, and to labour till in them is accomplished all the good pleasure of Jehovah's goodness, and the work of faith with power, so that they may be at length presented faultless and blameless before the Father in heaven with exceeding joy.

TRAINED TEACHER WANTED.

Will you help us in our work at Edendale, by sending us (or by persuading the Ladies' Committee to send us) a trained male or female Teacher,—or both, from Westminster?

Extract of a Letter from the Rev. Frederick Mason, dated Palmerton, Pondoland, December 17th, 1863.

KNOWLEDGE INCREASING.

THERE has been a great reduction this year in the number of members at Palmerton, as many have removed to the new station. It will take a long time to repair the loss which has thus been sustained in this Circuit. However, this is not to be regarded as a loss to the Society at large; as the members who have left this place now belong, most of them at least, to the new station, Emfundisweni. On Sundays we still get a large attendance; and if the weather is fine, not a few of the outside people come to hear the word of God. But there are masses of surrounding heathens who scarcely ever listen to the Gospel; indeed, in going through the country, I constantly meet with people who have never heard it at all, though every one has heard of it. It can no longer be said, indeed, that the inhabitants of this country have no idea of God; through the influence of Missionary teaching the doctrine of a Divine existence has been everywhere diffused among Kaffirs; of which I have seen many proofs, in conversing with those who have never been under direct religious instruction; but it must be confessed, their notions are extremely gross and imperfect; and I have met with some who, like the fool, say there is no God,—because they cannot *see* Him. When on our way back from the District-Meeting, we stayed at a kraal of the Amaci, a tribe living near the Umtamfuna river. In the evening a good number gathered round us,—most of them to hear the news, and to see what we had to eat; and I took the opportunity to read to them a few passages of Scripture, and to explain some of the truths of revelation. They listened attentively when I spoke of God as the Creator and Ruler; of a future life; of man's sinfulness; of salvation through the great Mediator; and some of them showed by their expressions that these truths were not altogether unknown to them.

PRAYER INDISPENSABLE.

But I am not sanguine enough to anticipate the speedy conversion of these people because of this partial diffusion of religious knowledge among them. We all know that the salvation of the soul does not depend on a mere acquaintance with the truth; there are many of our own countrymen far wiser than any heathen ever was, and yet who are equally distant from the kingdom of God. It is not enough for the Preacher to declare the doctrines of the Gospel, or for the hearer to possess a merely intellectual apprehension of them; the Spirit must also be given, to soften, convince, renew, the human soul; and, on the other hand, there must be submission, effort, self-renunciation, turning to the Lord with full purpose of heart. And when the Spirit is thus poured out, and men thus yield to His power, the arm of the Lord is made bare, and His salvation seen. Ought we not to pray, to *believe* for the accomplishment of these issues in these ends of the earth?

BAPTISMS.

A short time before going to the District-Meeting, I had the pleasure and honour to admit, by the rite of baptism, nine persons into the communion of the Christian Church. They had, as I believed, given proof of their sincerity by bringing forth "fruits meet for repentance." May they have grace to walk worthily, and to adorn the doctrine of Christ by a holy and useful life! Even those who have been many years in the way, need constant instruction, counsel, exhortation, reproof, encouragement; and our hearts are often grieved by witnessing the instability of some who make a profession of the faith.

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I have often lamented the lack of noble, generous feeling among these people generally. The last thing conquered is their selfishness; and it is very hard to teach them the duty of reciprocating kindness. I have seen such depths of avarice and meanness among some of them, that my very soul sickens at the thought: only the Gospel can raise them from their degradation and sinfulness. In the full belief that this Gospel is able to transform and elevate even the most degraded of our race, of whatever nation or colour, we labour on at the command of God, and in reliance upon His word.

JUBILEE CELEBRATION.

We hope to celebrate the Jubilee upon a small and humble scale. Most deeply thankful ought we, as a Connexion, to be that during past years our work as a Missionary body has been favoured with so many proofs of God's presence among us, and sanction to our labours. What would this country—nay, the whole of South Africa—have been at this day, if God had not raised up such an agency in Methodism for the instruction and salvation of mankind? And what would be its future condition if this agency were now swept away?

BRITISH AMERICA.

HUDSON'S BAY TERRITORY.

THE "Ladies' Committee," and the "Medical Aid Society," mentioned in the following letters, are conferring great benefits on many of the Missions in Heathen lands.

Extract of a Letter from the Rev. Henry B. Steinhaur, Native Minister, dated White Fish Lake, December 22nd, 1863.

IT is now my pleasing duty to acknowledge the receipt of your letter of June last, advising me of two boxes of goods and a case of books being forwarded by the Hudson's Bay Company's vessel, which letter came to hand late in November last; and this is the first chance I have to acquaint you of having received the same, and that the goods must have been landed at York factory last fall.

I have also the pleasure of informing you of having received the goods sent out by the "Ladies' Committee for Ameliorating the Condition of Women in Heathen Countries," for the benefit of our poor people of this station, and the two cases of medicines from the "Medical Aid Society." I am at a loss how I may adequately express my feelings of gratitude toward our English friends, who have given us such substantial proof of their love to the Mission cause, and their pity for the poor and needy. I might multiply words, but verbal thanks are poor returns. We shall always pray to our gracious Father above, that He may abundantly shower down His choicest blessings upon our friends and benefactors over the great waters. In the name of the people of this station we sincerely thank you; and let me respectfully request you to convey to that Society, who have given those invaluable medicines sent out, our sincerest thanks, and to many others who have in their Christian kindness remembered us in our low estate.

You will be pleased to know that, notwithstanding our numerous discouragements and obstacles in the way of carrying out our work, we have our consolations and encouragements, knowing that we are not labouring in vain, inasmuch as there is now a people raised up in this wilderness, who, I have reason to believe, have experienced the converting power of the Gospel, who are endeavouring, by their life and conduct in the midst of a crooked and perverse generation, to adorn the doctrine of God their Saviour. Our little Society is in good condition. Our class and prayer-meetings, as well as the more public means of grace, are always well attended. Marriages are being solemnized: the ordinance of baptism being administered both at the station and at the wide plains of the Sascatchewan. So we are progressing a little spiritually and temporally. Our village is increasing; over sixty families make it their residence here; plots of land are under cultivation, producing all kinds of vegetables, and also wheat, barley, and oats,—a sufficiency for the use of our people,—and fish is got from the lake. Our people are trying to imitate the white man's

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mode of life. Many of them live in houses, with our little chapel in the midst: I assure you we make quite a civilized appearance. As we advance, our wants are increasing. I would say, among you good people in England are many true and large-hearted Christians; could not some one of them make us a present of a communion service, and a Bible, the Wesleyan Liturgy, the Sunday service of the Methodists in large type for our chapel? Anything in pictorial character. Scripture illustrations would be very acceptable, as such would greatly assist us in teaching our people in Bible history.

I must now conclude by requesting that you will continue to pray for us, that God may bless our endeavours to promote His glory in this waste howling wilderness, and that we may be preserved from the many dangers by which we are surrounded.

Extract of a Letter from the Rev. Thomas Woolsey, dated Victoria, Saskatchewan, December 10th, 1863.

Whilst expressing our heart-felt thanks for the goods shipped in England, in 1861, I wish to convey to you some idea of the difficulties of transit in this far-off land. Our consignments, be it known, remained at York Factory one winter after they reached that depôt; and would, probably, have still been *in statu quo*, had I not, in the most imploring terms, besought the authorities to forward them. And, after all, instead of being sent on direct from the depôt to this place, they passed on to Red River, and from thence, *viâ* the plains, to Edmonton House, where they remained until a few days ago; when we obtained all, with the exception of one case, our dog-sleds not being able to bring all. The medicines for this Mission were all right, with the exception of the paregoric and sweet nitre, which, I regret to say, had disappeared amongst the saw-dust. But the wonder is that the loss was not greater, considering the rough treatment the cases must have been subjected to. The other cases were, I am happy to say, in good condition: but one of the cases, described as blankets, turned out to be woollen under-garments, but still equally acceptable.

We regard the medicines as an invaluable boon; and design forwarding "the thanks we cannot speak" to the gentlemen belonging to the Medical Aid Society; and, at the same time, we are deeply sensible of the obligations under which we are laid to you for the said presentation. It is possible that we may trouble you to get the medicines that have been lost, replaced. The Chairman, I believe, had a slight loss, consequent upon the medicines coming into the country, as well as arising out of his journey to this place. Perhaps Mr. Steinhaur may also need some to be replaced. If so, we will present our united necessities in due form, fully satisfied that you will not fail to act well your part.

INDIA.

Extracts from the Journal of the Rev. Abijah Samuel, Native Assistant Missionary, Mysore.

A SHORT TOUR.

On the 12th of November, Daniel, the Colporteur, Shanta, one of our teachers, and myself, started early in the morning towards the east of Mysore. I took Shanta, according to the design of our Superintendent, to give him some experience of preaching and conversation. Walking about five miles, we came to Varuna. Finding in the first house only one man, we began to talk to him a little while, first about his house affairs, and then about the message we brought for him and others. About fifteen men and women came out from their houses, and listened to our words very attentively. But in the mean time, a Brahman came and attempted to show himself a great pundit, saying, "Your preaching is of no use to us; better preach only to your Christians." I talked to him of the love of God, and man's responsibility to Him. I was

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surprised to see in the place a young woman that fluently reads the printed books. Daniel explained to them the importance of the scriptural books, and asked her to read in her house, for her mother to hear them.

Walking about four miles we left the road, and crossed a jungle to Hosahully. This village contains about seventy or eighty houses. There are two houses of the royal family. We entered into one of these, and found the brother of the owner of the house, with whom Daniel began to speak about the salvation which is by Jesus Christ; but as I was quite surprised to see the great man's carelessness in listening to the words of God, while his friend received them gladly, I spoke plainly about the responsibility of every man to God. The man was then induced to give his consent, and began to argue on different subjects. There were two pictures, one of the good shepherd, and the other of the resurrection of Jesus Christ. The man desired to know who they were. I explained to him the parable of the lost sheep and its good shepherd; and then the resurrection of our Lord. After a conversation of four hours, he was near being convinced that Christianity is the only religion that has a true revelation.

SETTING OUT ON A PILGRIMAGE.

In the evening we went to another street, where we found a deafening sound of tom-toms, trumpets, and the singing of a number of dásaries, or Vishnuite mendicants, intoxicated with toddy. We were quite surprised to see such a thing in a village like this, and inquired of the people for the reason. The people said that the owner of the house, a rich man, was preparing himself to go on pilgrimage to Tripati with the sum of 1,000 rupees promised in a vow, and another thousand for road expenses. We stood there for a while to see the end of it. Well, the man came out from his house, being preceded by tom-toms and dásaries; two women were spreading cloths on the road for the man to walk on; hundreds of women of the village were, one after one, falling at his feet, and dropping their vows into a copper pot to the god of Tripati. Thus he walked out with a grand display and torches. We tried to make the people hear our message, but in vain, as they were delighted to see the pilgrim. O, how my heart was longing to speak to the man of his vain attempt! but the dásaries would not let us do so; and yet we talked to a few men and women about the deluded belief of the poor man. We took our supper, and, commending ourselves to the especial care of the Almighty, slept in the verandah of the house of the great man.

13th.—We got up early, and saw the great man coming out with a smiling countenance to speak with us. His friend also came. I again preached the love of Christ to the man, his friend, and two other men. The man and his friend were very much attached to us, and desired us to stay longer with them; but as we had already made arrangements to preach a little in another street, and start off another stage, we were obliged to leave them sooner. We stood in another street, and, singing a hymn, we collected a nice group of about fifty men and women. Several of these poor people have on their right shoulders charms against evil spirits and sickness. Shanta read and explained to them the parable of the Prodigal Son. I preached about the love of God, the salvation of Jesus Christ, and the sin of idolatry. When I pointed them especially to their superstition in believing in the charms, they all seemed ashamed, and said that they would not have them tied about their shoulders any more. Finding the people still sitting on the ground and willing to hear more, I repeated the subjects till they got them in their memory. At about ten A.M. we left them, and started for another village. Walking about five miles we found on our way a village called Kuppágála.

Here we found two Brahmans standing before their houses; we preached to them briefly the way of salvation. These two Brahmans could scarcely read in any language. Afterwards, we went on to another street, and rejoiced to see a number of men sharpening their sickles, and waiting as if they were expecting to hear some extraordinary message. Well, we sat under a verandah, and all the people, about fifty or sixty, drew near and sat with us. Shanta first read and spoke on the

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parable of the Lost Sheep, and then I fully explained the parable, and preached the redemption of Jesus Christ; thirdly, Daniel showed them the folly of idolatry, and the way in which they ought to pray. As the people manifested still more desire, I made Shanta lastly to read the tract on the "True Atonement." But the people, after hearing so many words, were only convinced that the Basava is nothing but stone and mud. They could hardly remember the name of Jesus Christ, or the way of salvation, by hearing only once in one day. A few, however, endeavoured to repeat the name of Jesus Christ. We hope God will work in and do some good to their souls.

From thence we walked other two miles; and, crossing the river Kapini in a ferry boat, reached Táyúr. This village, the people say, contains more than one hundred houses, including outcastes. It is built by the side of the river, and has a ruined mud fort and a pettah; but it seems to have once been a large village, when it was under a petty chieftain. There are three very old temples, built of stone, and a small old mosque unoccupied by any Mussulman. Many of the inhabitants are Shivites. A few proud Brahmans are also located there.

BRAHMAN TYRANNY.

In the afternoon we sat in front of the house of a goldsmith, with whom I spoke a great deal till I got a good congregation. When the people drew near, Shanta read and spoke a little on the Rich Man and Lazarus. I preached also about the state of sinners and the mercy of God, bestowed upon all mankind through the meritorious death of Jesus Christ. About one hundred men and women listened with great attention. Many of these poor people had never before heard the Gospel sound. Two Shivites very attentively listened to our preaching, and in conclusion inquired why they ought to forsake their idols. I explained to them very faithfully the folly of idolatry. They acknowledged the truth, and promised to see us this evening. Daniel also spoke some words regarding their present salvation, and sold some books. A Brahman and four Brahman boys followed us to the place where we had to take our supper; they sat with us on our mat; and, while talking about our preaching and design, a very proud Brahman came and called our friends, but they first refused, and then, being persuaded, went to him. "Why do you want us?" was the question. He answered, "As you have defiled yourselves by going and speaking with those people, you had better bathe in the river." "Why should I bathe? are not they men like us?" "Very well," said the proud man, "you are a great man, but had better keep yourself quiet. Your boys had better bathe soon, lest I go and tell your parents." The poor boys, being afraid of the Brahman's threatenings, ran away and bathed. He again insulted the poor Brahman, "If you don't purify yourself, I shall surely go and tell our people to put you out of our society." Hearing this, the man also went away and bathed, without turning his face to us, and we saw him no more. How sad it is to see a humble man, who seeks the truth of the Gospel, conquered by a proud Brahman, who hates truth and loves the wicked Puránas! We took our supper, and, commending ourselves to the care of the Almighty, slept in a choultry.

(*To be continued.*)

PUBLICATIONS.

Guide for Strangers Travelling to Coomassie, the Capital City of Ashantee. Published by R. J. Gharty. Printed at Cape Coast, January 14th, 1864.

A most curious and valuable publication, being an itinerary of a hundred and seventy and a half miles from the sea-coast to Kumasi in the interior of Western Africa.

A few extracts will interest those who feel special interest in Western Africa.

"Estimated measures of Roads from Anamaboe to River Prah, and from River

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Prah to Coomassie, the capital city of Ashantee, timed and reckoned by R. J. Gharty, a merchant of Anamaboe, on his visit to Coomassie with the Rev. William West and Prince John Osoo Ansah, in the month of March, 1862, average three miles an hour by walking or riding in hammock.

"The names of the Town and Villages were originally derived from stones, trees, rivers, or any other object may be in view, or the first man who built on the spot, such as Anamaboe, Bird's stone, a name derived from the rock in the sea, near the fort on which the birds light.

"*Quansah croom*, means Quansah's village, he being the first man who owned the village.

"*Frama Angee.* This village being built on an elevated ground, and always has the wind when blowing, it was therefore called Frama Angee, that is, The wind never calm; instances [see Donnassie, No. 15, Akuhor-bonum-Insu, No. 32, Assempa-Naya, No. 60, and Prahsu, 61.]

"Having now laid before you the distances from the coast to River Prah; and from River Prah to Coomassie, which inform you of the villages and towns, numbered sixty-one from Anamaboe to Prahsu, and thirty-two from Prahsu to Coomassie; how are we to get an immediate communication from the protectorate boundary? which is eighty-one miles from Anamaboe, and eighty-seven and a half miles from Cape Coast. The only way to get the quickest communication is to set up posts or runners, for the purpose of conveying letters and messages at intervals from the protectorate boundary to the coast, the intervening distance not exceeding ten or twelve miles from the station of one post to another, in the transposal of letters and messages "prevention is better than cure," and shortest the distance, quickest the reception, and oh! should this be put to practice forthwith, letters and messages will reach to the coast on the second day, instead of three or four days' journey from Prahsu, and it will bear some resemblance of a telegraph to us.

"15. *Donnassie* (town), 'Under Donn tree;' that is, the first house was built under a tree by the name of Donn, therefore they call it Donnassie.

"32. *Akukorbanum-Insu* ('Fowl will drink water'). This village was built at a long distance from the streamlet, and when they found that the Ashantee traders kept aloof from them, they removed nearest to the stream, therefore when the Ashantee traders saw it, they said, now, Fowl will drink water, and this became its name.

"60. *Assempah-Naya* ('Good palaver is the best'). Upon a dispute in the former village with some Ashantee traders, the King of Ashantee's grand oath was mentioned, and, for fear of his Majesty, the Ashantee Traders never made a stay when passing to the coast. To this the inhabitants were compelled to quit their former village and set up another, because the absence of the traders is a loss to them, which, when the Ashantee Traders saw it, they put up with them, and said, Assempah-Nayah, and this became its name.

"61. *River Prah.* This river is the boundary between Ashantee and the protected Territories of the Gold Coast; the water is very low at this season, it is about six feet deep; it rises in the rain season about thirty feet high; it is wider than a stone cast. Roads from Fantee Yancom-assie to this river Prah is not so bad as other roads when cleared up, the ground is almost level, but zigzags as an ordinary road.

"*Coomassie* (Under a tree, name of *coom*). Here resides the monarch Quacoe Duah: it is situated on an elevated ground, surrounded by a stream by the name of Subin. Had this been a River Coomassie would have been an Island (this Subin

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runs to the stream Orda.) The Wesleyan preaching place here is adjoined to the Mission House; in the premises there are beautiful orange and monkey bread-trees. Sometimes an offensive smell, or nuisance from the ditch where human victims are deposited, comes to the Mission House by the breeze; when passing in the market near this ditch, nostrils must be stopped to prevent the disagreeable smelling. The thermometer here is about 72° in the morning, and 90° at noon; the atmosphere dry and healthy."

Missions, Apostolic and Modern: an Exposition of the Narrative of St. Paul's First Missionary Journey, in relation to the Protestant Missions of the present Century. By Frederick W. Briggs. Hamilton, Adams, and Co. John Mason.

A valuable contribution to Mission literature, exhibiting the first manifestation of Missionary principles in the facts of the sacred narrative, and establishing the identity of the principles of modern Missions with those of the Apostles of Christ. The author's aim has been to represent the meaning and purpose of the sacred narrative faithfully, honestly, and impartially, with reference to modern Missionary labours; and he has brought to his task a mind well used to diligent study and close reasoning, and a heart deeply interested in the subject. He brings his able essay to a close with an outline of the results of modern Missionary operations, and fairly reasons that the successes in the West Indies, in India, and in the islands of the great Pacific, are the "seal" of a Divine commission to the labourers sent forth by the zeal and liberality of the Church of Christ. We recommend the volume to the attention of the friends of Missions, and wish for it the widest possible circulation.

The Earnest Missionary; a Memoir of the Rev. Horatio Pearse, of Natal. By the Rev. Thornley Smith. Wesleyan Book Room.

Reminiscences of a Christian Mission on the Gambia. By the Rev. John Morgan. Wesleyan Book Room.

The cause of Missions will be well served by the wide circulation of these volumes, which we have not room to characterise more particularly in this month's "Notices."

DEPARTURES.

THE Rev. George Smith, Mrs. Smith, and family, embarked in the steamship "La Plata," at Southampton, on April 2nd, for Barbadoes.

Miss Selby embarked at Gravesend, in the ship "Prince Alfred," on the 19th of April, for Natal.

ARRIVALS.

INFORMATION has been received of the safe arrival at Sydney, New South Wales, of the Rev. Messrs. R. Sellors, J. N. Manning, William Bourne, Frederick T. Brentnall, and Charles Stead.

The Rev. Messrs Josiah Hudson and Samuel Normington arrived at Madras, on March 1st.

The Rev. William Heath, Mrs. Heath, and family, arrived at Barbadoes, on March 6th.

Miss Hay has also arrived at Milan.

DEATH.

WE announce with deep regret the death of the Rev. John B. Brownell, at Fredericton, N.B., on the 27th of March.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,343. 15*s.* 3*d.*

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CHRISTMAS AND NEW-YEAR'S OFFERINGS FOR 1863–4.

LONDON DISTRICT.

	£	s.	d.
City-Road	35	15	2
Radnor-Street	40	0	0
St. John's-Square	35	18	8
Hackney-Road	24	12	9
New-North-Road	11	15	7
Great Queen-Street	28	17	5
King's-Cross	10	14	10
Camden-Town	6	14	5
Kentish-Town	12	16	9
Barnet	2	3	9
Spitalfields	11	14	7
St. George's	11	19	4
Poplar	11	10	9
Limehouse	5	8	4
Globe-Road	2	17	0
Stratford	2	13	4
Southwark	23	9	11
Peckham	16	2	10
Grove (Southwark)	7	11	2
Silver-Street	2	15	11
Albion-Street	1	7	0
Waterloo-Road	7	15	2
Studley-Road	18	0	0
Vauxhall	7	6	4
South Lambeth	2	7	9
Hinde-Street	19	4	2
Stanhope-Street	16	2	6
Milton-Street	9	19	8
St. John's Wood	17	14	0
Chelsea	25	17	0
Westminster	15	0	0
Battersea	7	10	5
Islington	43	7	4
Hornsey-Road	23	15	3
Dalston	8	18	1
Edmonton	3	12	0
Enfield-Highway	3	13	3
Brixton-Hill	20	0	0
Sydenham	8	2	8
Lower Norwood	7	2	8
Bow	3	9	7
Highbury	18	9	6
Mildmay-Park	18	1	8
Deptford	7	13	3
Greenwich	5	7	6
Blackheath	6	17	4
Bromley	2	16	3
Lewisham	7	0	0
Woolwich	17	6	9
Hammersmith	19	18	11
Richmond	14	13	11
Croydon	16	13	4
Kingston and Cobham	7	13	7
Barking, &c.	7	5	7
Hertford, &c.	7	0	3
Cambridge	4	7	8
Windsor	13	7	8
Chelmsford, &c.	13	11	2
Leigh	2	19	0
Colchester	20	0	5
Manningtree	23	17	4
Ipswich	13	18	0
Hastings	13	16	3
Sevenoaks	9	1	1
Tunbridge-Wells	13	19	5
Lewes and Eastbourne	7	13	8
Brighton	19	0	8
St. Alban's	9	19	1
Guildford	4	0	0
Alton	4	5	6
Dorking and Horsham	5	11	3

BEDFORD AND NORTHAMPTON DISTRICT.

	£	s.	d.
Bedford	30	0	0
Leighton-Buzzard	23	11	3
Luton and Hitchen	9	13	10
Dunstable	37	10	5
Aylesbury	14	8	11
St. Neot's	18	13	0
Biggleswade	18	2	9
St. Ives, &c.	13	5	5
Northampton	10	14	2
Towcester	6	17	10
Daventry	6	14	6
Rugby	6	13	9
Newport-Pagnell	7	4	0
Higham-Ferrers	6	18	3
Wellingborough	13	17	11
Kettering	5	13	11
Market-Harborough	5	7	4
Chatteris	9	9	5
Oundle	6	11	0

KENT DISTRICT.

	£	s.	d.
Canterbury	17	11	5
Faversham	10	18	6
Rochester	14	14	6
Gravesend	11	3	0
Sheerness	3	12	5
Margate	24	13	6
Dover	25	8	10
Deal	21	7	11
Rye	10	5	7
Tenterden	9	5	9
Ashford	5	1	6
Sandhurst	18	1	5
Maidstone	8	9	9
Sittingbourne	9	16	11

NORWICH AND LYNN DISTRICT.

	£	s.	d.
Norwich	6	11	0
Bungay	8	5	6
North Walsham	8	19	0
Yarmouth	11	7	6
Lowestoft	13	19	11
Framlingham, &c.	9	18	5
Diss	16	8	7
Attleborough, &c.	11	0	2
Bury St. Edmund's	9	11	6
Holt	2	12	3
Lynn	8	3	3
Swaffham	5	4	4
Downham	7	18	6
Walsingham	8	14	5
Wisbeach	8	11	10
Thetford	12	9	4
Mildenhall	13	5	2
Ely	11	1	3

OXFORD DISTRICT.

	£	s.	d.
Oxford	5	9	8
High-Wycombe	4	14	0
Witney	12	7	9
Banbury	20	11	6
Kineton	8	0	0
Newbury	14	5	0
Reading	10	13	10
Hungerford	4	7	8
Marlborough	7	10	0
Watlington	6	1	0
Thame	2	5	7
Brackley	7	16	10
Chipping-Norton	4	12	9
Swindon	16	9	9
Wantage	6	5	0
Abingdon	2	15	2

PORTSMOUTH DISTRICT.

	£	s.	d.
Portsmouth	25	18	6
Gosport	5	1	0
Salisbury	29	19	9
Poole	25	13	4
Wimborne	13	17	7
Christchurch	4	0	9
Newport, Isle of Wight	13	7	11
Ryde, Ditto	23	17	0
Southampton, &c.	12	6	2
Winchester	14	12	1
Andover	6	16	5
Chichester	6	17	3

CHANNEL ISLANDS DISTRICT.

	£	s.	d.
Guernsey, English	17	5	8
Guernsey, French	19	18	4
Alderney, English	2	12	7
Alderney, French	6	0	11
Jersey, English	10	12	5
Jersey, French	19	4	11

DEVONPORT DISTRICT.

	£	s.	d.
Devonport	18	9	6
Plymouth	10	11	0
Launceston	23	2	2
Holsworthy	8	7	4
Kilkhampton	10	9	0
Liskeard	16	12	2
Callington	4	0	0
Tavistock	17	14	5
Camelford	6	10	9
Kingsbridge	4	17	0
Brixham and Dartmouth	9	16	5
Ashburton	13	6	5

CORNWALL DISTRICT.

	£	s.	d.
Redruth	17	5	1
Camborne	27	8	9
Falmouth	11	16	8
Truro	13	17	0
Gwennap	14	7	0
St. Agnes	9	10	0
St. Austell	16	7	7
St. Mawes	7	9	11
Bodmin	16	0	9
St. Columb	7	16	10
Penzance	8	13	0
St. Just	15	4	2
St. Ives	10	0	0
Helstone	26	12	2
Hayle	14	3	4
Marazion	8	4	4

EXETER DISTRICT.

	£	s.	d.
Exeter	23	5	0
Tiverton	8	8	6
Taunton, &c.	29	18	10
South Petherton	17	3	6
Budleigh Salterton	6	3	4
Axminster			
Bridport	8	2	1
Barnstaple	13	10	7
South Moulton	8	14	6
Sidesford	20	16	10
Dunster	18	1	0
Oakhampton	5	2	8
Teignmouth	27	8	5

BRISTOL DISTRICT.

	£	s.	d.
Bristol, North	8	6	2
Bristol, South	27	0	9
Clifton	14	9	3
Kingswood	3	17	2
Banwell	13	13	4
Weston-super-Mare	9	17	7
Stroud	16	5	2
Dursley	26	2	3
Winterbourne	7	2	6
Gloucester	23	7	10
Tewkesbury	9	17	0
Cheltenham	34	4	4
Newport (Monmouth)	28	7	1
Cardiff	178	3	3
Pontypridd	8	16	0
Bridgend	6	17	1
Monmouth, &c.	10	0	0
Chepstow	4	0	0
Abergavenny	9	7	10
Pontypool	27	2	8
Ledbury	6	10	6
Great Malvern	1	16	4
Hereford	4	15	4

BATH DISTRICT.

	£	s.	d.
Bath	12	4	11
Bradford-on-Avon	14	13	2
Midsomer-Norton	27	1	6
Frome	13	7	8
Warminster	4	15	0
Melksham	21	2	2
Devizes	6	0	9
Shepton-Mallet	21	2	2
Castle-Carey, &c.	6	0	9
Sherborne	11	1	9
Yeovil	9	11	6
Weymouth	9	3	9
Portland	23	14	0
Dorchester	28	16	0
Shaftesbury	26	18	7
Glastonbury, &c.	12	12	6

SWANSEA DISTRICT.

	£	s.	d.
Swansea	23	12	4
Gower	3	15	6
Neath	17	15	9
Merthyr-Tydvil	20	6	0
Brynmawr	26	12	9
Brecon	9	17	1
Carmarthen	12	14	11
Haverford West	14	5	6
Pembroke	20	8	5

SOUTH WALES DISTRICT.

	£	s.	d.
Merthyr-Tydvil	8	14	7
Aberdare	3	4	7
Ebbw Vale, &c.	12	15	10
Brecon	3	1	0
Carmarthen	11	12	2
Swansea	3	13	1
Machynlleth	4	3	1

NORTH WALES DISTRICT.

	£	s.	d.
Liverpool, Welsh	11	12	0
Mold	7	3	8
Amlwch	1	2	8
Holyhead	6	8	4
Llanfyllin	2	18	8

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CHRISTMAS AND NEW YEAR'S OFFERINGS,—*continued.*

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£	s.	d.
Birmingham, First	34	0	11
Birmingham, Second	60	5	1
Birmingham, Third	17	8	5
West Bromwich	14	17	0
Wednesbury, First	15	5	8
Wednesbury, Second	8	19	6
Walsall, Wesley	21	13	5
Ditto, Centenary	30	8	3
Wolverhampton	23	16	0
Dudley	23	16	11
Tipton	11	11	1
Oldbury	5	18	6
Stourbridge	22	14	3
Stourport	8	19	2
Worcester	9	18	2
Bromsgrove	6	12	3
Evesham	8	13	11
Redditch	14	12	7
Coventry	6	19	2
Leamington	5	9	10
Stratford-on-Avon	1	10	6
Hinckley	15	11	6
Shrewsbury	14	6	10
Madeley	26	13	5
Wellington	20	6	3
Ludlow	14	7	3
Kington	5	0	6
Knighton	7	13	7

MACCLESFIELD DISTRICT.

Macclesfield	14	5	7
Buxton	13	11	1
Congleton	9	10	2
Sandbach	6	10	3
Nantwich, &c.	24	12	11
Northwich	17	5	6
Burslem	19	7	7
Tunstall	25	7	1
Newcastle-under-Lyne	24	6	7
Longton	16	3	8
Stafford	14	15	10
Leek	15	13	11
Uttoxeter	7	10	6
Cheadle	5	9	1

LIVERPOOL DISTRICT.

Liverpool, Brunswick	71	15	1
Ditto, Pitt Street	45	0	9
Ditto, Stanhope Street	16	7	4
Waterloo	15	6	11
Birkenhead	26	1	2
Seacombe	8	6	10
Chester	50	0	6
Mold, &c.	2	13	8
Llandudno	5	12	5
Holyhead	5	9	7
Wrexham	11	9	11
Whitchurch	12	0	0
Warrington	8	2	3
Runcorn	27	1	2
St. Helen's, &c.	25	1	9
Southport	16	16	9
Ormskirk	18	13	6
Wigan	16	3	7
Preston	23	12	2
Chorley	6	10	6
Blackpool, &c.	21	11	0
Lancaster	14	16	5
Newtown	15	0	3

MANCHESTER AND BOLTON DISTRICT.

First Manchester	6	11	9
Second Manchester	21	8	5
Third Manchester	17	12	0
Fourth Manchester	15	14	8
Fifth Manchester	23	15	2
Sixth Manchester	3	10	0
Altrincham	18	11	6
Stockport, North	7	12	2
Stockport, South	11	1	6
New Mills	7	10	11
Glossop	2	9	0
Ashton-under-Lyne	20	8	5
Saddleworth	5	18	7
Bolton, South	1	18	0
Rochdale	14	16	7
Heywood	1	5	0
Padiham	5	11	6
Bury	16	13	8
Blackburn	14	4	1
Haslingden	9	15	9
Colne	13	0	8
Clitheroe	6	2	6
Leigh	15	1	8

HALIFAX AND BRADFORD DISTRICT.

First Huddersfield	19	7	2
Holmfirth	8	8	8
Sowerby-Bridge	5	5	2
Todmorden	5	10	3
Hebden-Bridge	1	1	5
Denby Dale	9	11	3
Bingley	6	14	7
Shipley	1	13	7
Skipton	8	5	0
Addingham	7	7	11
Grassington	2	13	5
Settle	2	13	4

LEEDS DISTRICT.

First Leeds	29	6	0
Second Leeds	8	12	3
Third Leeds	13	9	4
Bramley	7	14	6
Wakefield	7	16	2
Birstall	22	17	2
Dewsbury	19	0	0
Knaresborough	4	5	7
Harrogate	4	8	7
Otley	9	13	9
Pateley-Bridge	13	11	4
Pontefract	21	14	5
Cleckheaton	4	15	11
Yeadon	2	17	9
Woodhouse-Grove	4	17	0

SHEFFIELD DISTRICT.

Sheffield, West	16	11	6
Chesterfield	16	4	9
Bakewell	3	7	11
Bradwell	16	16	8
Rotherham	14	12	8
Wath	11	13	4
Doncaster	19	16	1
Barnsley	7	13	10
Retford	20	1	6
Worksop	15	15	0

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South	14	17	11
Nottingham, North	7	13	7
Ilkestone	9	6	1
Mansfield	9	4	5
Newark	27	9	7
Bingham	14	8	8
Leicester	7	14	4
Melton Mowbray	18	2	1
Oakham	5	6	9
Stamford	8	7	5
Grantham	10	9	6
Peterborough	14	13	9
Loughborough	6	9	4
Castle-Donington	8	14	11
Ashbourne	3	5	0
Belper	8	18	7
Ripley	12	2	8
Ashby-de-la-Zouch	23	11	3
Burton-on-Trent	21	0	4
Cromford	17	8	10

LINCOLN DISTRICT.

Lincoln	20	17	10
Sleaford	23	13	1
Market Raisen	19	3	3
Louth	60	5	3
Horncastle	25	17	9
Alford	25	19	3
Coningsby	21	14	3
Spilsby	22	19	6
Boston	13	5	5
Wainfleet	9	17	8
Spalding	18	15	2
Bourne	6	6	6

HULL DISTRICT.

Hull, East	10	3	0
Beverley	11	13	4
Driffield	10	19	8
Howden	10	4	11
Patrington	10	18	7
Hornsea	7	10	10
Grimsby	46	0	0
Gainsborough	14	9	9
Epworth	10	8	0
Snaith	17	4	10
Brigg	16	17	11
Barton-on-Humber	21	3	0
Bridlington	23	7	10

YORK DISTRICT.

York	37	14	2
Tadcaster	18	2	4
Pocklington	29	19	4
Malton	10	10	1
Easingwold	13	15	4
Helmsley	6	3	10
Scarborough	31	6	0
Filey	5	9	4
Pickering	15	6	0
Thirsk	12	9	1
Ripon	16	11	8
Selby	19	11	2

WHITBY AND DARLINGTON DISTRICT.

Whitby	4	9	2
Danby	8	11	8
Stokesley	8	13	0
Guisborough	10	0	5
Darlington	14	19	5
Stockton	22	17	10
Hartlepool	8	9	0
Barnard Castle	12	8	10
Bishop Auckland	51	7	6
Middleham	11	0	2
Hawes, &c.	6	18	6
Richmond	10	0	0
Reeth	6	18	4
Bedale	2	0	0

NEWCASTLE DISTRICT.

Newcastle-upon-Tyne	36	14	5
Gateshead	20	3	7
North Shields	16	6	9
Blyth	4	12	0
Morpeth	2	13	7
South Shields	17	0	7
Houghton-le-Spring	22	14	9
Durham	26	18	3
Wolsingham	15	14	10
Hexham	15	4	2
Shotley-Bridge	26	9	4
Alston	11	12	0
Allendale-Town	19	14	5
Alnwick	5	5	0
Berwick	4	11	7

CARLISLE DISTRICT.

Carlisle	6	5	5
Brampton	6	13	6
Whitehaven, &c.	14	9	10
Cockermouth, &c.	14	17	8
Appleby	8	13	7
Penrith	23	9	6
Wigton, &c.	7	7	0
Kendal	8	3	5
Ulverstone	14	2	11
Dumfries	4	17	0

ISLE OF MAN DISTRICT.

Douglas	19	10	1
Castletown	13	13	6
Ramsey	19	9	6
Peel	11	16	7

EDINBURGH AND ABERDEEN DISTRICT.

Edinburgh	35	4	10
Dunbar, &c.	1	16	0
Greenock	17	13	8
Glasgow, West	41	9	3
Glasgow, East	10	14	1
Glasgow, South	21	7	5
Airdrie	19	4	5
Stirling, &c.	5	9	2
Ayr	2	19	4
Aberdeen	12	10	3
Dundee	13	10	11
Perth	11	0	0
Arbroath and Montrose	5	5	3
Banff	1	19	9
Inverness	5	0	3
Lerwick	9	17	5
Dunrossness	5	15	6
Walls	16	3	1
North Mavin, &c.	4	5	6
North Isles	4	9	4

IRELAND..... £1510 16 3

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth	30	0	0
Milton Street .	14	0	3
Richmond.....	8	10	4
Edmonton ...	9	17	5
South Lambeth	5	9	0
Barnet	4	4	6
Stanhope Street	10	15	0
St. Alban's ...	2	2	0
Chelsea.....	7	10	0
Hinde Street, (Ladies) ...	7	0	10
Battersea	17	4	0
Spitalfields ...	15	15	9
St. John's Sq..	31	12	2
Grove, Southwark.....	4	14	0
Studley Road .	2	1	0
Dalston.....	4	12	6
Vauxhall	2	15	1
Silver Street...	6	3	10
Gypsey Hill ...	7	14	1
Bromley	7	9	10
Tottenham Juvenile Society	5	1	8
Islington	10	17	3
Jewin Street...	48	6	2
St. John's Wood	12	12	6
Bayswater ...164	4	2	
Windsor	2	0	6
	442	13	10

BATH DISTRICT.

Bath.....	10	2	11
Midsomer Norton	40	7	10
	50	10	9

BIRMINGHAM AND SHREWSBURY DISTRICT.

Wolverhampton 122	18	8	
Worcester.....	15	4	0
First Wednesbury.....	4	3	3
Second Wednesbury	11	19	9
	154	5	8

EXETER DISTRICT.

	£.	s.	d.
Bridgewater ...	39	6	0

PORTSMOUTH DISTRICT.

Newport	22	17	6

NOTTINGHAM AND DERBY DISTRICT.

Grantham.....	42	3	9
Derby 139	12	8	
Newark.....104	0	0	
	285	16	5

NORTH WALES DISTRICT.

Abergele	38	16	0
Bagillt	14	0	0
Coedpoeth.....	41	8	7
	94	4	7

SWANSEA DISTRICT.

Merthyr Tydvil	30	7	6

BEDFORD AND NORTHAMPTON DISTRICT.

Newport Pagnell	48	4	6

ISLE OF MAN DISTRICT.

Peel	4	2	10

SHEFFIELD DISTRICT.

Rotherham ...	76	11	4

EDINBURGH AND ABERDEEN DISTRICT.

Zetland Isles ..	72	7	0

HULL DISTRICT.

Barton (1864)	130	0	5
Grimsby	22	0	0
	152	0	5

LINCOLN DISTRICT.

Lincoln.....	40	0	0
Spilsby.....	39	2	0
	79	2	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d
First Manchester	13	2	9
Fourth Manchester	9	15	4
Fifth Manchester	47	18	8
Sixth Manchester	7	16	0
Burnley	100	0	0
Bolton, North	190	0	0
Bolton, South .	84	0	0
	402	12	9

WHITBY AND DARLINGTON DISTRICT.

Whitby.....	60	0	0
Darlington ...146	12	8	
Reeth	40	15	0
Bishop Auckland	25	8	7
Barnard Castle	15	8	6
	288	4	9

LEEDS DISTRICT.

St. Peter's ...	43	16	8
Oxford Place...	40	0	0
Otley	65	0	0
	148	16	8

HALIFAX AND BRADFORD DISTRICT.

Bradford East	100	0	0

LIVERPOOL DISTRICT.

District Anniversary.....	365	0	0
Preston.....	50	0	0
Runcorn	20	14	0
Birkenhead ...	11	19	8
	447	13	8

NEW CASTLE DISTRICT.

Balance	9	13	6

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Remittances from Districts, omitted last month for want of space.

BRISTOL DISTRICT.

	£.	s.	d.
Bristol, Clifton	199	17	11
Do., King St...	13	15	0
Do., Langton St.	1	9	0
Banwell	82	3	2
Winterbourne..	54	3	5
Tewkesbury ...	24	15	9
Newport	15	1	1
Chepstow	14	17	11
Pontypool.....	57	19	3
Ledbury	23	13	0
Hereford	52	17	10
Kingswood ...	53	10	4
Pontypridd ...	16	19	5
Dursley.....	82	6	4
Gloucester ...	72	8	8
Monmouth ...	10	0	0
	775	18	1

BATH DISTRICT.

	£.	s.	d.
Bath	55	0	0
Sherborne.....	82	9	9
Shepton Mallet	31	16	5
Glastonbury,&c.	16	11	9
Trowbridge ...	68	11	8
Dorchester ...	28	10	8
Portland	75	15	1
Melksham.....	92	2	0
Midsomer Nor.	55	0	0
Warminster ...	21	2	2
Frome 100		5	10
Shaftesbury ...	47	4	0
Yeovil	17	10	7
	691	19	11

SOUTH WALES DISTRICT.

	£.	s.	d.
Ystumtuen ...	13	1	0
St. David's ...	7	5	6
Cowbridge ...	6	13	11
Llanidloes.....	27	8	11
Cardiff	15	4	0
	69	13	4

SWANSEA DISTRICT.

	£.	s.	d.
Carmarthen ...	36	11	6
Neath	33	3	6
Brecon	38	3	9
Haverfordwest.	36	0	0
District.....	81	19	3
	225	18	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
Donation on Annuity, by a Friend, at *Clifton, York*.....	200	0	0
The late James Procter, Esq., of *Bramley:* Messrs. R. Wilson and J. Aspden, Executors. Third payment.....	117	0	0
Donation on Annuity, by a Friend.....	100	0	0
Mrs. Tunnicliffe, *Mayfield Hall, Ashbourne Circuit*, by J. Tomlinson, Esq.	50	0	0
W. C. Hewitson, Esq., *Oatlands Park, Walton-on-Thames*	10	0	0
Thomas Sercombe, Esq., *St. John's Wood*.....	5	5	0
Ditto, for China (annual)	5	5	0
G. F. Urling, Esq., *Hampton, Middlesex*	5	5	0
William Allen, Esq., *Cheadle*.....	5	0	0
Mr. Bachelor, *Hornsey Road*	3	3	0
Mrs. Carter, *Brighton*	1	1	0
An Easter Offering.....	0	5	0
The Treasurers of the Hibernian Wesleyan Missionary Society thankfully acknowledge to have received from James Jameson, Esq., of *Dublin First Circuit*, his annual subscription of	100	0	0

*** *The Ladies' Committee for Ameliorating the Condition of Women in Heathen Countries, Female Education, &c., gratefully acknowledge the following presents, namely,—*

To Friends at Linthwaite, Second Huddersfield Circuit, for Two Boxes of Articles, one value £20, the other £10, for the Bazaar at Belize, care of Rev. George Sykes.

To Mrs. Farmer, for a Cask of Crockery, for Hudson's Bay.

To Mrs. Spooner, Plymouth, for Print, Calico, Muslin, and Cotton, for Mrs. Male, Bangalore.

To the Ladies of Cheetham Hill, Manchester, for a Case of Clothing and Fancy Articles, valued at £31. 10s. 5d., to be sold for the benefit of Mrs. Warner's School, Glen Grey, South Africa.

To the Ladies of George Street Sewing Meeting, Fifth Manchester, for a Truss of Clothing, value £24. 3s. 11d., for Jaffna, care of Rev. John Kilner.

To the Ladies' Working Society, Higher Broughton, for a Case of Useful and Fancy Articles, for sale, for India, valued at £23. 17s. 6d.

Printed by WILLIAM NICHOLS, of 8, Bellevue Cottages, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—APRIL 25TH, 1864.

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PAPERS

RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)

DEFEAT OF THE DAHOMIANS AT ABBEOKUTA, AND FLIGHT OF THE KING AND HIS ARMY.

Extract of a Letter from the Rev. George Sharp, dated Wesleyan Mission House, Lagos, April 9th, 1864.

On the 15th of March, the Dahomians, of whom all the world has heard so much, made a desperate attack on Abbeokuta; there has not been such a battle fought in this country since 1851. I send you some papers which I hope will reach you safely, and from which you will gather all the news. The accounts in the "Iwe Irohin" are tolerably correct, written by Missionaries who were eye-witnesses to that terrible scene. The attack was made at what is called Aro Gate. The Mission house is not more than half a mile from that field of blood; and, standing on the hill-side, where rest in peace the remains of dear Mrs. Champness, the two armies might be seen engaged in dreadful fight. You will be glad to hear the Dahomians were scattered and put to flight, many of them slain, and many taken prisoners; and you will recognise the hand of God in this complete defeat of the enemy of Abbeokuta. Governor Freeman is going up to Abbeokuta about the 15th instant, and we hope there will be a better understanding between the Egba Chiefs and the Lagos Government.

We have not yet arranged for holding our Jubilee services, but they will have to come off shortly. I should like Lagos to do well, and I think our people in Abbeokuta will all have to give thank-offerings for deliverance from the Dahomians.

I am thankful that through mercy I continue to enjoy good health; and as I have nothing else of importance to communicate at present, and as it is getting late, and to-morrow is Sunday, I will not add more.

Appendix to the "Iwe Irohin," March, 1864.

ABBEOKUTA, *March 22nd,* 1864.

DEFEAT OF THE DAHOMIANS.

We have had, as is the custom, various rumours of the Dahomians; and happily those rumours were so far believed as to render the Chiefs watchful. They made all needful preparations, the walls were repaired and raised, and the ditches cleaned out. A new wall was erected on the river side, to avoid the necessity of guarding so long a line on the opposite side of the river. Stores of shot and gunpowder were laid in; and the people commanded to bring in all their farm produce, especially on the route likely to be taken by the Dahomian army. From time to time reports were brought of the approach of the enemy, of which various opinions were entertained. It was generally believed that they were not far off, on some expedition; but doubts were entertained whether they intended to attack Abbeokuta. Many thought they would be wise enough to avoid a second defeat. On Sunday, the town crier was sent to warn the inhabitants, information having been received of a reliable character. Watch had been kept for some days before; the Bashorun himself having taken up his residence close to the wall. On Tuesday morning the report of the gun at Aro gate, several times fired, alarmed the people; and information was speedily circulated, that the Dahomians were in sight at Aro. At about seven o'clock, at once was heard such a discharge of muskets as Abbeokuta never before heard. The morning mist prevented objects being seen at any great distance. Our glasses were useless at Ake for some time. On every side groups of men were seen hastening to the

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wall at the point attacked. There was no backwardness, no need of any effort to call men to go: our difficulty was to keep any one at home. Servants cleared off without asking permission, or once thinking it necessary. As a large store of gunpowder and shot is kept under our care, sent here for the one purpose of aiding to repel the Dahomians, it was necessary to keep at least some one to issue these stores out, now that they were wanted. One servant was kept back with difficulty for the purpose. The Rev. A. Maser, at the first alarm, assembled the women in the schoolroom for prayer. After this another meeting was held by the women themselves, in the same place. The fight had been going on some time when a wounded man passed; a short time after another. He was in a state of great excitement; but giving the welcome news that the enemy had been beaten back from the wall. A short time after another came with his eyes injured with gunpowder; then another with a shot in his shoulder; then another, borne on a litter, with a shot in his thigh. Dr. Harrison, assisted by Mr. Maser, attended to the wounded that wanted help. After the mist had cleared away, we were able to see something of the battle-field. The Egbas were then scattered over the open ground in front of their wall; the firing had become comparatively little, and appeared to be going on in the hollow and broken ground towards Aro. The number of Egbas on the field and behind the wall was at least three times more numerous than when the Dahomians came in 1851. They appeared to be pressing on their enemy: but the want of uniform dress rendered it almost impossible to distinguish them from the Dahomians at our distance, except by the direction in which they were looking and firing. Our first sight of the battle, however, imperfect as it was, convinced us that the Dahomians were retiring from the field. Our next information was, that the Dahomians were in full retreat. On looking on the ground through a glass, we saw the retreating army far up the hill, towards Ibara, their place of encampment last year. They raised such a cloud of dust, as covered them from our view; but the dust showed their position. One division was far in advance. They were unopposed, having got the start of the Egbas. The second division kept firing on their pursuers, when too much pressed. The reports of their guns could not be heard; but the smoke of their fire could be seen in the cloud of dust they raised. The division first in retreat was supposed to have the King in their midst. As the Egbas followed pursuit, prisoners fell into their hands; and many, wounded in the previous fight, dropped by the way. Many refused to surrender, and were killed. The Dahomians were not permitted to rest; but they made a stand at various places, and drove back their pursuers, to be driven back again by fresh bodies of the Egbas, or cut off by some that had got round them by other roads. The various paths leading to the retreating Dahomians we saw crowded by Egbas.

At Ibara the Dahomians sought to make a stand, but could not; and many sought safety under cover of the thick bush there. They were greatly distressed for water. All the water-courses were dried up. The dust and heat of a mid-day sun, with a forced retreat, soon demoralized them; and they were no longer met in very large bodies. Beyond Ibara they gave up one of their brass field-pieces; a little beyond they left the other. At Owiwi (a small stream of water) they eagerly sought for water; but this was dry also. Here they again attempted to make a stand; and a great many were slain, and many caught. By nightfall some Egbas were at Jiga, a place beyond Ishagga; a large number of Dahomians having been scattered and left behind them in their eager pursuit. Here a native Christian received a shot wound in his head, in the twilight. His companion stayed by him during the night, and obtained assistance the next day, by which means the wounded man was brought home. Ishagga is regarded as fifteen miles from Abbeokuta, and Jiga three or four beyond it: thus the Dahomians were defeated, and driven nineteen or twenty miles, by nightfall. The pursuit was continued until they reached the river Iyewa.

The number of captives brought in no one can tell; brought in as they were at various gates, at all times of the day and night; and many were not brought into the town, but conveyed to their farm villages. Up to two o'clock P.M., of Tuesday, the 15th, upwards of two hundred were counted to have passed at the Aro gate, from which time we have no data. This we know, that the captives were brought in after two o'clock much faster than before, and the next day at an increasing rate. The number of slain in the moat, where the attack was made, were not less than seventy. They were not scattered; but lay together, at two places. Four or five only were seen apart. Some counted them, and made them to be seventy-five. Together with those on the plain within reach of their musket shots

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from the wall, and three or four within the wall, there were one hundred and thirty bodies of men and women, all Dahomians. Their attack was made in three divisions. The lines of dead show this; one at Aro gate, and two at the left. The centre attack appears to have been severest; for there are fifty dead bodies in the moat, and twenty-two in a line off from it. The distance at which dead bodies lay from the wall showed how far off the Egba guns took effect. Not nearly so far as it might have been, had they a better notion of loading their guns. They used many small iron shot in one charge. The brass gun at the Aro gate was dismounted by its own recoil, from being badly placed, just after the fight commenced. It was replaced; but then the Egbas were in the open in front, and it was thought not prudent to fire over their heads, as they are not accustomed to it. The number of persons who dodged themselves in the moat at the first attack, with the view of taking the wall by surprise, caused those inside much trouble; for those inside could not look over the wall to fire down upon them, as the Dahomians' shot, passing over the wall, made it too dangerous. The Egbas were bathed in perspiration from exertion and anxiety. One who reached the spot just after the battle commenced described the scene to me. They were soon relieved, however, by the multitudes that rushed to the point attacked. No Dahomian reached the moat after the first attack. They made several attempts without success. They were soon outflanked; which made it necessary for them to retire. Their plan is to spring on their enemy like a wild beast; but, on being foiled in this, they have but little power. These attacks were intended to be a surprise. They fought less well in this battle than in that of 1851; the comparatively few slain before the wall shows it. Then they fought from twelve o'clock till night, and were then driven but a mile from the wall. They reached Ishagga under cover of the night, having first rested at Aro, and fought a second battle with the Egbas there. Now they fought their battle, and were pursued far beyond Ishagga before nightfall. The Bashorun led a large party in the pursuit. The battle-field in 1851 was much more extensive than now. Then we supposed that the extreme points of their attack were a mile apart; now it occupied a space that one can walk over in two or three minutes, marked by the dead on the field. Then they attacked on both sides of the river; now on this side only, they having crossed it at Aro. The effect produced on the inhabitants in 1851 and now was very different. Ten thousands of persons ran away; they passed our house in one unbroken stream of people, passing out towards Oshielle. Now none whatever did so. Then our compound was occupied, crowded by frightened women; now we were left with scarcely any one but children. Then the white men were suspected to be in league with the Dahomians; and so now. Then they, after the fight, ascribed much of their success to the white people; and now the white people have the like praise. In the afternoon of Tuesday, as we passed through the streets, people everywhere ascribed praise to God for their deliverance and the whole people. The Chiefs sent their messengers to thank us, stating that our fidelity to them, and the falsehood of those who had maligned us, had been clearly shown out. Three brass guns on carriages were taken, apparently six-pounders. One was burst at the muzzle, another has the part through which the touch-hole passed taken out; the one I saw was of Spanish make. The number of killed and wounded is nothing to be compared to those in 1851. Then cries of mourning for the dead were heard in every direction. The Dahomians have no cause whatever to make war upon the Egbas; it is done to satisfy their thirst for human blood, and to obtain wealth by the sale of captives. They are far lower in the scale of humanity than their neighbours; for, although all will wage war and make captives, these alone do so to obtain human victims to sacrifice to their gods; and these alone train armed women as soldiers. Before the attack on Tuesday, spirits were served out to them; some say they were half intoxicated. They were sorely distressed for food: hard beans and the palm nut were found on some. Some of the prisoners say they had nothing but a little cassada for twenty-four hours before the battle. These things will account for their speedy defeat and immense loss in the flight. "God is the Lord," the Heathen have repeatedly said since the battle; and it is to Him all praise is due. He has confounded the devices of the proud and cruel man who sought our destruction. He destroyed Ishagga and other towns first, that he thought would see and reveal his approach; and so he had to pass through a deserted country, and his army came to the attack, weakened by the want of food. One came in the night of Tuesday, and surrendered himself to a Christian who was resting on his mat at Ishagga, and begged a little water, and then food. To our God be all praise for the deliverance

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wrought out for us. The Bashorun and Chiefs of Abbeokuta are to be much commended for their watchfulness and good management for the preservation of their town.

ANOTHER ACCOUNT.

It was on the 15th instant, when before six o'clock in the morning the cannon at Aro Gate fired a signal, informing the inhabitants of Abbeokuta of the approach of the Dahomian army. The weather was dull and foggy, but the enemy could be seen at Aro, taking refreshment before commencing their horrible work. Two more signals in quick succession told the excited population that the enemy was rapidly approaching. Thousands of warriors were ready at the walls to give the Dahomians a warm reception, whilst thousands more ran to the walls to have their share in the defeat of the enemy. Every preparation had been made for the defence of the town. The Bashorun (Commander-in-Chief) had, during the last few weeks, sent out his spies, who found out the encampment of the enemy. A runaway told him, also, that the Dahomians would surely attack Abbeokuta; but it was disbelieved by many. He had provided each township with plenty of ammunition, of which there was no lack, although no powder was allowed to be exported from Lagos for many months past. The enemy had two field-pieces, which were placed in position, and began to play; but only one ball reached the town wall, without doing any injury. A column of about three thousand advanced to within about fifty yards, suddenly displayed their flags, extended their lines, and advanced rapidly towards the wall. The wall being high, the enemy could not see the defenders of Abbeokuta behind it; and they felt almost sure the town would be in a short time in their possession. No sooner had they approached the trench within a few yards, than the Egbas poured suddenly such a tremendous volley from thousands of muskets into the close lines of the enemy, that the progress of the latter was at once arrested. It was nearly seven o'clock when the battle commenced. The attacking column numbered many Amazons, who fought most desperately. A sharp fire was kept up on both sides for nearly an hour. In two places the enemy toiled to scale the walls with a determination which would have done credit to the best of European troops. Some of the Amazons climbed up; but, as soon as they reached the top of the wall with their hands, the Egbas dragged them over and killed them instantly. One of these ferocious women had already had one of her hands cut off in endeavouring to get over the wall, when she discharged her musket with the other hand, and killed an Egba; but at the same moment she received a severe cut with the sword, so that she fell back into the trench. Only three or four townships, Ijeun, Kemta, Itoku, and Oba, were engaged in the battle; the others kept to their posts, as it had been reported that the enemy would attack three different places. This fierce struggle lasted about an hour, when the enemy retired a short distance, being unable to stand the fire of the Egbas any longer. Already seventy Dahomians lay in the trench, and as many on the battle-field before it. The wounded were numerous, and were removed by the enemy; but many of them afterwards died. The work of destruction among the Dahomians during this hour was frightful; the Egbas had only two or three dead, and about a dozen wounded. The battle was by this time pretty well decided, and Abbeokuta saved. As soon as the enemy retired from the walls, the Egbas rushed out, and renewed the battle in the open field. The Egbas fought nobly. They knew what they were fighting for. All depended on this day. If defeated, they have no friends near. They fought for their homes, their wives, and children; their country, their liberty, and their lives. For many years past the Dahomians had carried destruction and slaughter into the Egba territory. They came now to make an end to the Egba tribe. The Egbas were exasperated, and each wanted to do his duty on this day. The men fought in good order, though they had only a few leaders; the women were singing and dancing, being sure of victory. They carried plenty of water and agidis to the camp, to refresh the fighting men. Many of them armed themselves with swords, and kept near the walls, in case their assistance should be required.

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MAY 25, 1864.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

[MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For JUNE & JULY, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,
BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
William Brock, Esq., *Exeter*	500	0	0
Five Gentlemen at *Manchester*, (promised at the Manchester and Bolton Jubilee Meeting,) in honour of the President of the Conference	500	0	0
John Napier, Esq., *Manchester*, (moiety)	150	0	0
Solomon Mease, Esq., J.P., *North Shields*	103	0	0
Thomas Barker, Esq., J.P., and Mrs. Barker, *North Shields*	100	0	0
The Misses Barker, *Ditto*	100	0	0
Mr. Miles Tillotson, *Bradford West Circuit*	100	0	0
The late Rev. John Mason	50	0	0
D., *Brixton Hill*	50	0	0
Mrs. J. Nash, in memory of her husband	50	0	0
Rev. Thomas Jackson	21	0	0
In memory of the late Mr. and Mrs. Boundy, by their daughters, M. Vivian, E. Ingram, S. Edwards, and C. Boundy, *St. Agnes Circuit*	21	0	0
G. P. Vickerman, Esq.	20	0	0
Rev. William Shaw and Family, *Clifton*	15	0	0
Rev. J. D. Tetley, *Sheffield*, (in part)	10	0	0
Mr. Illingworth, (first instalment)	7	7	0
Rev. Samuel Brown, *Spilsby*	5	0	0
Mr. Ewbank, *St. John's Square*	5	0	0
Rev. T. Wilkinson, *North Shields*	5	0	0
In memory of the late Rev. R. Maiuwaring	2	10	0
Rev. R. Tabraham, *Spalding*, a Thank Offering for salvation through Methodism	2	2	0
Mrs. Tabraham, *Ditto, Ditto*	2	2	0
Miss Tabraham, *Ditto, Ditto*	1	1	0
John Wesley Tabraham, *Ditto, Ditto*	1	1	0
S. Chippingdale, Esq., by Rev. J. D. Brocklehurst	2	2	0
Mr. S. E. England, *Basingstoke*, in remembrance of a sainted wife	1	0	
Mr. J. Colclough, *Burslem*, in memory of Mr. W. Bramwell	1	0	

GRASSINGTON CIRCUIT.

	£.	s.	d.
Jonathan Hebden, Esq.	15	0	0
Mr. and Mrs. W. Stockdale	5	0	0
Mr. R. Hardacre, (in part)	1	1	0
Mrs. Jackson, *Bank House, near Keighley*, (additional)	1	1	0
	22	2	0

KILKHAMPTON CIRCUIT.

Rev. R. E. Bray	2	2	0
Rev. W. Harvie	2	0	0
Mr. Porter	1	1	0
Miss and Miss E. Porter	1	1	0
Mr. Holman, *Torpoint*	1	0	0
Collection	2	4	9
	9	8	9

WEYMOUTH CIRCUIT.

Mr. R. Church	9	9	0
Rev. James Ray	5	0	0
Small Sums	2	1	0
	16	10	0

WEYMOUTH CIRCUIT.

	£.	s.	d.
Mrs. Atherton	5	0	0
Mr. Raggett	5	0	0
Rev. W. Henley	3	3	0
Miss Henley	2	1	0
Mrs. and Miss Mole	2	0	0
Captain Pitt	1	0	0
A Friend	1	0	0
Public Collections, &c.	5	16	0
	25	0	0

ISLINGTON CIRCUIT.

Mr. Holman	25	0	0
Mr. Carter	10	10	0
Mr. M. Kilnor	10	0	0
Mr. Ingamels	5	5	0
Mr. Praddow	5	5	0
Mr. H. Limmer	5	5	0
Miss Loudoun, (one half)	2	12	6
Mr. and Mrs. Sellers	2	2	0
Mr. Mabbett	2	0	0
Mr. D. Bell	1	1	0
Mrs. Robinson, &c.	1	10	0
	70	10	6

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LAMBETH CIRCUIT.

	£.	s.	d.
Mr. and Mrs. Hosking	15	0	0
Miss Gabriel	10	0	0
Miss Hunter	5	5	0
Rev. J. Baker	5	5	0
Mr. and Mrs. Sharpley	5	5	0
Mr. C. Lowry	5	0	0
Miss Nash	5	0	0
Mr. D. Watson, Mrs., and Family	4	14	6
Mr. T. and Mrs. Wheeler	4	0	0
A Penny a Day until the Fund closes, (six hundred days)	2	10	0
Mr. and Mrs. P. Poulter	2	2	0
Mr. S. P. Boot	2	2	0
Mr. and Mrs. Trewerne	2	2	0
Mr. and Mrs. Vigeon	2	2	0
Miss M'Gill	2	0	0
Mr. and Mrs. Ward	2	0	0
Mr. James Steadman	2	0	0
Mrs., Mr. W., and Miss Valon	1	11	6
Mr. J. Heaton	1	1	0
Ditto, In Memoriam	1	1	0
Mr. and Mrs. Warth	1	1	0
Mr. Augustus Wheeler	1	0	0
Mr. R. Ebsworth	1	0	0
A Friend	1	0	0
Mr. Cox	1	0	0
Mr. Tomkins	1	0	0
Mr. T. Ribbons	1	0	0
A Thank Offering from Vauxhall	1	0	0
Small Sums	8	1	3
Collection at Lovefeast	15	10	9
	111	14	0

BARTON-ON-HUMBER.

Mr. and Mrs. J. Nowell	25	0	0
T. Tombleson, Esq.	20	0	0
Mr. W. Waddingham, Jun.	10	0	0
Mr. and Mrs. H. J. Tomlinson	5	0	0
Rev. R. Nicholls	1	1	0
Mr. Cape	1	0	0
Mr. Ransom	1	0	0
Public Collections, &c.	6	14	0
	69	15	0

ASHBY-DE-LA-ZOUCH CIRCUIT.

Rev. S. S. Taylor	20	0	0
A Friend at Measham, first instalment	10	12	0
Mr. Elijah Timms, *Helpout Mills*	10	0	0
Mr. Kendrick, *Hartshorne*	1	0	0
Public Collections, &c., (less expenses)	9	0	0
	50	12	0

NEWCASTLE-UPON-TYNE.

	£.	s.	d.
E. M. Bainbridge, Esq., (first instalment)	100	0	0
George Bargate, Esq.	52	10	0
Robert Gillespie	21	0	0
Ditto, in memory of Mrs. Gillespie	21	0	0
Ditto, for his Son, Robert Webster	10	10	0
Ditto, for his Daughter, Margaret Alexandrina	10	10	0
Mr. Burnand, (first instalment)	15	0	0
Mr. James Tabb	5	0	0
Mrs. T. M. Richardson	3	0	0
Mr. and Mrs. W. Anderson	2	2	0
A Friend	2	2	0
In memory of the late Rev. S. Jackson	2	2	0
Mrs. Samuel Jackson	1	1	0
Miss Jackson	1	1	0
In memory of the late Mr. J. W. Jackson	1	1	0
Mrs. J. W. Jackson, in memory of her husband	1	1	0
Mr. Robert Curtice	2	0	0
Mr. and Mrs. W. Brown	1	11	6
Mrs. Pitman	1	1	0
Ditto, for a departed husband	1	1	0
Mr. Thomas Simpson	1	1	0
Mr. Edward Simpson	1	1	0
A Thank Offering, &c.	1	2	0
Blyth Circuit	50	0	0
Alston Circuit	25	0	0
Ditto, Mr. Millican	3	0	0
Berwick Circuit	7	2	0
Morpeth Circuit	5	2	0
Wolsingham Circuit	11	4	9
	359	6	3

HIGH WYCOMBE CIRCUIT.

Great Marlow Society, in memory of the late Rev. E. Branston, (in part)	4	0	0
Mr. and Mrs. Weller, in memory of the late Rev. J. Coates, (one half)	2	10	0
Rev. H. and Mrs. Keet, In Memoriam	3	3	0
John Henry Keet	1	1	0
Mary Teresa Keet	1	1	0
Herbert Locke Keet	1	1	0
Rev. S. Lucas and Family, (first instalment)	1	1	0
Mr. Bromley	1	0	0
Mr. E. Pierce	1	0	0
Small Sums	1	19	2
	17	16	2

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NOTTINGHAM NORTH.

	£.	s.	d.
A. F., by Mrs. Haydon	10	0	0
Rev. C. and Mrs. Haydon	5	5	0
Ditto, in memory of dear Fanny	1	1	0
Mrs. Treffry, in memory of her beloved husband, the late Rev. R. Treffry, Jun., (moiety)	5	5	0
Mr. Watson	3	3	0
Mrs. Watson	3	3	0
Mary Watson	1	1	0
John George Watson	1	1	0
Eliza Adeline Watson	1	1	0
Alice Heathcote Watson	1	1	0
A Sabbath School Teacher's Thank Offering on the conversion of several of his Scholars	2	2	0
Four sincere Lovers of the Wesleyan Missionary Society	2	2	0
Mr. and Mrs. S. Robinson	2	2	0
Mr. and Mrs. J. Haynes	1	2	0
Rev. J. Lewis (moiety)	1	1	0
H. W., *Beeston*	1	0	0
J. W., *Ditto*	1	0	0
L. W., *Ditto*	1	0	0
H. W., *Ditto*	1	0	0
H. H. W., *Ditto*	1	0	0
Small Sums	2	0	0
	47	10	0

NORWICH AND LYNN DISTRICT.

Mildenhall	30	0	11
Attleborough	12	0	0
Wisbeach	10	1	0
North Walsham	10	0	0
Downham	8	0	0
Walsingham	6	4	0
Peasenhall	4	4	11
	80	10	10

DOVER CIRCUIT.

Rev. G. Hobill	5	0	0
Rev. T. and Mrs. Kilner, *Lyminge*	2	0	0
Mr. and Mrs. Francis, *Ditto*	2	0	0
Small Sums, *Ditto*	1	5	0
Mr. and Mrs. May	1	0	0
	11	5	0

PECKHAM CIRCUIT.

Mr. S. A. Smith	5	5	0
Mrs. S. A. Smith	5	5	0
Mr. and Mrs. Mitchell	2	2	0
Mrs. Wells, and in memory of a beloved husband	2	2	0
	14	14	0

GREAT QUEEN STREET.

	£.	s.	d.
Mr. and Mrs. Medlock and Family	10	10	0
Hargo, in memory of a faithful Class Leader, (Mr. Sims)	5	0	0
Mr. John de Carly Hudson, *Tolleshunt d'Arcey, Essex*	2	2	0
Mr. G. Palmer	1	0	0
Mrs. G. Palmer	1	0	0
Mr. George H. Palmer	1	0	0
Miss Elizabeth Palmer	1	0	0
Miss Mary Ann Palmer	1	0	0
	22	12	0

WOOLWICH CIRCUIT.

Mr. J. B. Bayly	10	0	0
Mr. Barnes	5	0	0
A portion of a "Tenth," a Friend, by Rev. J. H. Norton	5	0	0
Mr. and Mrs. J. H. Baker	2	2	0
Mr. and Mrs. Glöck	2	2	0
Mr. and Mrs. Levy	2	2	0
Mrs. and Miss Bessie Lacey	1	11	6
Mrs. Boyce	1	1	0
Sergeant Major White, R.A.	1	0	0
A Friend, and Mr. & Miss Lee	1	0	0
Small Sums	2	0	0
	32	18	6

CIRCUIT REMITTANCES.

Rotherham	500	0	0
Bedale	20	0	0
Watlington	8	0	0
Exeter	4	0	0
Tiverton	27	10	3
Dunster	50	0	0
Studley Road	7	9	9
Sheffield, West	27	11	0
Cheetham Hill, Manchester	184	18	6
Oldham Street, Ditto	31	10	0
Altrincham	42	2	0
Filey	22	16	0
Falmouth	183	6	0
Keighley	94	10	6
Coventry	15	4	0
Ryde and West Cowes	14	3	6
Leicester	43	0	0
Nottingham, South	40	0	0
Aberdeen	80	0	0
Southport	100	0	0
Liskeard	60	0	0
Sowerby Bridge	30	0	0
Tunbridge Wells	60	0	0
North Shields	10	0	0
Knaresborough	100	0	0
Melton Mowbray	60	0	0
Witney	64	17	4
Birmingham, Wesley Chapel	58	6	0
Louth	34	0	0

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	£.	s.	d.
Hinckley	30	0	0
Devonport	27	14	0
Wellingborough	20	0	0
Barnard Castle	90	0	0
Ashton-under-Lyne	20	0	0
Glossop	5	0	0
Pickering	50	0	0
Bolton, South	250	0	0
Bolton, North	50	0	0
Winchester	11	0	0
Ormskirk	20	0	0
Cheltenham	84	7	11
Epworth	20	0	0
Bedale	7	7	0
Sheerness	10	0	0
Preston	110	0	0
Madeley	83	9	0
Richmond (Surrey)	23	16	0
Faversham	9	17	2
Wednesbury (Wesley Chapel)	123	10	8
Bromsgrove	7	10	0
Holmfirth	100	0	0
Hammersmith	47	0	0
Holt	15	0	0
Lynn	12	12	0
Okehampton	38	13	6
Ilkeston	45	1	10
Pembroke	40	0	0
Bridgend	40	0	0
Croydon	25	0	0
Hertford	20	0	0
Sheffield, East	43	1	6
Scarborough	65	6	8
Swansea	28	0	0
Hinde Street	129	12	2
Bradwell	5	0	0
Cambridge	66	4	0
St. Ives and Huntingdon	40	0	0
Kettering	13	0	0

The following Lists were omitted last month for want of space :—

ASHFORD CIRCUIT.

	£.	s.	d.
Lockyer, Rev. E. and Mrs.	2	0	0
Lockyer, Mary A. H., Emily C., Thomas F., Arthur E., Annie L., Alfred W., and in memory of Edmund A., who died in infancy, 10*s.* each	3	10	0
Ashdown, Mr. James	5	0	0
Hill, Mr. T., for mercies received	2	2	0
Jarvis, Mrs., widow of the late Mr. M. Jarvis	2	0	0
Ashdown, Mr. G., in memory of a wife in heaven	1	0	0
Holden, Mr. J., of *Folkestone*	1	0	0
Millen, Misses S. and C.	1	0	0
Two Friends	1	0	0
Welch, Mr., of *Smarden*	1	0	0
Mrs. Hill, Mr. A. Philpott, by the Rev. E. Lockyer	1	10	0
Small Sums	4	2	1
Public Collections	3	9	11
	28	14	0

BRIXTON HILL.

	£.	s.	d.
Mrs. and Miss Pipe	25	0	0
Mr., Mrs., and Miss Grellier	15	0	0
Mr. Harding and Family	10	10	0
Mr. J. F. Pearse and family	6	6	0
Mr. and Mrs. Candler	6	6	0
Mr. E. Brooks and family	5	0	0
Ladies at Miss Pipes	3	5	6
Mrs. Nelson	1	0	0
Mr. W. Wells	1	0	0
	73	7	6

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Oldham Street	22	8	7
Irwell Street	150	0	0
Great Bridgewater Street	50	0	0
Oxford Road	60	0	0
Gravel Lane	371	4	1
Cheetham Hill	94	0	5
Altrincham	320	0	0
Rochdale	267	10	8
Blackburn	15	0	0
	1350	3	4

LIVERPOOL DISTRICT.

	£.	s.	d.
Pitt Street, Liverpool	114	3	0
St. Helen's and Prescot	50	0	0
Lancaster	46	3	10
Birkenhead	15	0	0
Chester	10	13	7
	236	0	5

CHESTERFIELD CIRCUIT.

	£.	s.	d.
Mr. Kent and Family	25	0	0
Mr. and Mrs. Shaw	10	10	0
Mr. Davenport and Family	6	0	0
	41	10	0

BAYSWATER CIRCUIT.

	£.	s.	d.
G. M. Kiell, Esq.	10	10	0
Mrs. Wilkinson	5	0	0
Henry Baker, Esq.	5	0	0
W. Nicholson, Esq.	5	0	0
Small Sums	15	0	0
	40	10	0

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BRISTOL DISTRICT.

	£.	s.	d.
King Street, Bristol	385	0	0
Clifton, Ditto	505	5	0
Kingswood	15	15	0
Winterbourne and Thornbury	40	19	0
Hereford	33	0	0
Chepstow	3	10	0
	983	9	0

WOODHOUSE-GROVE CIRCUIT.

	£.	s.	d.
Rev. G. A. Page	3	3	0
In memory of sainted parents	2	2	0
Mrs. Page	3	3	0
Miss M. Page	1	1	0
Master G. A. Page	1	1	0
Miss Agnes Page	1	1	0
Miss Annie Page	1	1	0
J. Noel, Esq.	2	2	0
Mr. W. Hatteraley	1	0	0
Small sums under £1	4	14	4
Surplus of Tea-Meeting	12	0	0
	32	8	4

OXFORD PLACE, LEEDS.

	£.	s.	d.
Mr. and Mrs. Waddington	30	0	0
Mr. Hogg	10	10	0
Miss Goodhall	5	0	0
Mr. John Tomlinson	5	0	0
Mr. Foster	5	0	0
A Friend, by Rev. G. Mather	5	0	0
Small Sums, by Ditto	5	1	6
Rev. H. W. Williams, first payment	2	10	0
Mr. G. Geldard	1	1	0
	69	2	6

DOVER CIRCUIT.

	£.	s.	d.
Mr. G. Flashman, second Contribution	5	5	0
Mr. Brace	3	0	0
Mr. Hogben	3	0	0
Mrs. Groombridge	1	1	0
Mrs. Atkins	1	0	0
Mr. Stainer, *Folkestone*	1	0	0
Small Sums	3	5	0
	17	11	0

ST. ALBAN'S CIRCUIT.

	£.	s.	d.
Mr. E. J. Craske	2	2	0
Mr. F. Bradley	1	1	0
Mrs. Gosling, and a labouring man, 10*s.*	1	10	0
	4	13	0

BEDFORD AND AMPTHILL CIRCUIT.

	£.	s.	d.
James Howard, Esq., and Family	100	0	0
Frederick Howard, Esq., and Family	100	0	0
Mr. and Mrs. Pain	6	6	0
"All for Christ"	5	0	0
Mr. and Mrs. Sim	5	0	0
Mr. G. Thompson	5	0	0
Mr. and Mrs. Maxey	3	3	0
Mrs. James Isitt	2	2	0
Mr. W. Jones, sen.	2	0	0
Mr. F. C. Dugdale	1	1	0
Miss Brown, *Willington*	1	1	0
Sums under £1	3	17	0
Love Feast	9	16	1
	244	6	1

FROME CIRCUIT.

	£.	s.	d.
Mr. J. Mowat	5	0	0
Mr. and Mrs. Greenland	2	0	0
For special mercies	1	1	0
Mr. John Harding, &c.	1	5	0
	9	6	0

PADIHAM CIRCUIT.

	£.	s.	d.
Robert Hindle, Esq.	50	0	0
C. Waddington, Esq.	5	0	0
W. Waddington, Esq.	5	0	0
Mr. and Mrs. J. Smith	2	0	0
Mr. Joseph Smith	1	1	0
Mrs. Haworth	1	0	0
Small Sums	5	19	0
No List	8	0	0
	78	0	0

CHEADLE CIRCUIT.

	£.	s.	d.
Edge, Mr. John	1	0	0
Hall, Mr. Thomas	1	0	0
Hall, Mrs.	1	0	0
Hall, Mr. John	5	0	0
Southall, Mr. John	1	0	0
Southall, Joshua, Esq.	6	10	0
Southall, Mrs.	6	10	0
Southall, Miss	1	0	0
Southall, Miss Sarah	1	0	0
Southall, Master Frederick	1	0	0
Southall, Miss Annie	1	0	0
Southall, Miss Bertha	1	0	0
Southall, Master Joseph	1	0	0
Southall, Miss Kate	1	0	0
Small Sums	3	12	6
	32	12	6

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth	100	0	0
City Road	47	7	8
Brixton Hill	27	15	4
Woolwich	9	3	0
Walton-on-Thames, Juv. Society	15	0	0
Greenwich	8	12	6
Bow	7	17	2
Chelsea	32	13	0
Highbury	28	2	8
Southwark	16	0	0
Islington	52	16	4
Globe Road	4	2	0
Dalston	5	16	0
Do., Juv. Soc.	7	2	8
Albion Street	2	12	0
Stoke-Newington	11	0	0
Studley Road	17	9	10
Peckham	10	0	0
Enfield	5	14	6
Tottenham	17	0	5
Hackney Road.	14	0	3
Stanhope Street	7	2	9
Camden Town.	3	12	9
Kentish Town.	9	12	0
Waltham Abbey	2	0	0
Edmonton	2	2	5
Hackney	22	11	4
Ditto, Juv. Soc.	3	18	0
Great Queen Street	105	5	8
St. George's	14	10	9
Ditto, Seaman's Chapel	5	7	1
Cambridge	5	19	10
	622	7	11

LIVERPOOL DISTRICT.

	£.	s.	d.
District Anniversary	17	8	0
Pitt Street, Liverpool	120	17	11
Wesley, Ditto	49	3	10
Brunswick, Do.	25	0	0
Chester	20	0	0
Wigan	18	10	0
Lancaster	15	0	0
Birkenhead	31	1	8
	297	1	5

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, West.	66	16	4
Ditto, East	42	11	5
Rotherham	28	2	0
	137	9	9

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Cherry Street	58	5	1
Belmont Row	21	8	9
Wesley Chapel.	24	2	8
Wednesbury, Wesley Chapel, &c.	10	3	7
Stourbridge	17	0	0
Madeley	30	0	0
District Anniversary	68	11	0
Ditto, Breakfast Meeting	21	8	0
	250	19	1

DEVONPORT DISTRICT.

	£.	s.	d.
Plymouth	46	1	4
Devonport	19	3	6
	65	4	10

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Queen Street, Huddersfield	125	0	0
Sowerby Bridge	22	0	0
	147	0	0

LEEDS DISTRICT.

	£.	s.	d.
Brunswick, Leeds	45	16	0
Wesley, Ditto	55	0	0
	100	16	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Oldham Street.	83	8	0
Grosvenor St.	60	0	0
Oxford Road	42	19	5
Didsbury	9	2	0
Cheetham Hill.	40	0	0
	235	9	5

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Derby	45	0	0
Loughborough.	22	10	0
Burton	20	0	0
	87	10	0

CHANNEL ISLES DISTRICT.

	£.	s.	d.
Guernsey, Fr.	72	1	6

YORK DISTRICT.

	£.	s.	d.
York	400	0	0
Selby	100	0	0
Pocklington	30	0	0
Malton	30	0	0
Pickering	20	0	0
	580	0	0

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Stockton	40	14	5
Bedale	25	10	0
	66	4	5

SOUTH WALES DISTRICT.

	£.	s.	d.
Aberystwith	23	8	2
Merthyr-Tydvil	9	0	10
Swansea	6	14	5
	39	3	5

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle	105	1	6
Sunderland	43	19	10
North Shields	20	0	0
Hexham	20	0	0
Shotley Bridge	10	0	2
	199	1	6

EXETER DISTRICT.

	£.	s.	d.
Tiverton	9	5	0
Budleigh Salt.	2	15	0
South Molton	2	1	10
	14	1	10

NORTH WALES DISTRICT.

	£.	s.	d.
Corwen	20	0	0

*** *The Christmas Offerings reported in last month's "Notices" from Luton and Hitchin should have been* £50. 5*s.* 5*d., instead of* £9. 12*s.* 10*d.*

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

For the Godavery Mission, by Rev. E. E. Jenkins, collected in *Sydney* and *Victoria, Australia*	127	12	8
Mr. and Mrs. J. S. Budgett, (Annual)	52	10	0
Ditto, for China	52	10	0
Mr. Hopkins, *Kensworth, Dunstable Circuit*, portion of tenth of a legacy	50	0	0
John Corderoy, Esq., for China	50	0	0
Mrs. Farmer, *Gunnersbury House*, (annual)	50	0	0
Hunslet Ladies' Bazaar, *Leeds*	50	0	0
Brunswick Juvenile Missionary Society, *Leeds*	45	16	0
Legacy of Mr. James Fletcher, by Messrs. Haigh and Clarke, *Selby*	45	0	0
Dowager Lady Buxton, *Northrepps Hall, Norwich*	30	0	0
W. D., a Tithe of a year's increase	22	16	6
Legacy of Miss Gardner, of *Oxhill, Warwick*, by Mr. R. Gardner, of *Leamington*, £225, less duty	22	10	0
Sheffield, East, Juvenile Missionary Association	20	0	0
John Chubb, Esq., in memory of his father	20	0	0
Legacy of the late Miss Ellen Smart, of *College Place, Chelsea*	19	19	0
H. G. Walker, Esq., by the Rev. John Scott	15	15	0
Mrs. Jonas Sugden's Sunday Morning Offering for six months, *Keighley*	13	0	0
Solomon Mease, Esq., *North Shields*, for China	10	0	0
Mrs. P. B. Hall, for China	10	0	0
Rev. Dr. and Mrs. Osborn	5	5	0
Miss Elizabeth Farmer, for China	5	0	0
"Mary Anne," *Gravesend*, for China	5	0	0
G. E. and C. Corderoy, for China	3	3	0
Mr. and Mrs. J. T. Phillips, *Trelogan Lead Mines, near Holywell, Flints.*	2	2	0
Dr. Wilson, *Barnet*	1	1	0
J. Archer, Esq., for China	1	1	0
Mr. Ralph Smith, for China	1	1	0
Mr. John Turner, *Langton Green, Tunbridge Wells*	1	1	0
Mrs. John Turner, *Ditto*	1	1	0
Mr. Joseph Turner, *Ditto*	1	1	0
Mrs. Turner, *Ditto*	1	0	0
ANNIVERSARY COLLECTIONS.			
Highbury	19	11	10
City Road	22	5	6
Centenary Hall	34	18	0
Great Queen Street	24	0	11
China Breakfast Meeting	43	1	0
Exeter Hall	96	2	7
The General Treasurers have received advices of the following Legacies:—			
Mr. Samuel Lloyd, of *Handsworth*	100	0	0
Miss Elizabeth Harrison, of *Great Driffield*	10	0	0
Miss Eliza Newsham, of *Blackburn*	2	0	0

*** *The Ladies' Committee for Ameliorating the Condition of Women in Heathen Countries, Female Education, &c., gratefully acknowledge the following presents, viz.,—*

To the George Street Sewing Meeting, Fifth Manchester, for One Bale of Clothing, care of Rev. J. Kilner, Jaffna, Ceylon.

To Miss Thomas, of Stukeley House, Holbeach, for Nineteen Years' Numbers of the Methodist Magazine.

To Mrs. H. Groves, of Ryde, Isle of Wight, for a valuable Package of Wearing Apparel, &c., for Mission Stations in Africa, to the care of the Rev. W. Moister.

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—MAY 25TH, 1864.

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MAY 25, 1864.

NOS. 126 & 127. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

JUNE AND JULY, 1864.

ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY, 1864.

By the good providence of God, the several Ministers who had engaged to preach on behalf of the Society, were enabled to take their appointments on Sunday, May 1st, and at the services during the previous week. For their very able advocacy of the cause of Missions the Society is under lasting obligation to each of them, but especially to the Rev. Dr. M'Farlane, who won the hearts of his audience at Great Queen Street Chapel on Friday morning, by his faithful ministration of the word of God, and by his energetic and affectionate appeals. The gracious influence which was acknowledged at the previous services was observable, also, at the Annual Meeting in Exeter Hall. The Right Honourable Joseph Napier, D.C.L., once more occupied the Chair, assisted by Mr. Heald, one of the General Treasurers of the Society. We observed many friends from the country, both on the platform, and in the body of the Hall, who came specially to do honour to the meeting of the Society in its year of Jubilee. Among those who were unavoidably absent from the Meeting was the venerable Dr. Hannah, who was not able to attend in consequence of temporary indisposition.

The attendance at the China Breakfast Meeting exceeded that of any former occasion, as did also the interest, which was well sustained by the Chairman, John Corderoy, Esq., the Rev. George Piercy, from Canton, and the other speakers on the occasion.

The following Report of the Annual Meeting in Exeter Hall is abridged and slightly corrected from the columns of the "Watchman" newspaper, of Wednesday, May 4th.

The proceedings were commenced by the Rev. C. PREST reading Psalm lxxii. The Rev. Dr. OSBORN, President of the Conference, then gave out the hymn commencing, "What shall we offer our good Lord," which was sung by the vast assemblage; after which the Rev. GERVASE SMITH engaged in prayer.

Dr. OSBORN then said: I have the gratification of announcing to the meeting that the Right Hon. Gentleman whom the Committee have invited to preside, is this year able and present to perform his engagement. It will be in the recollection of the meeting that the Right Hon. Mr. NAPIER was invited last year to fill this post, and had kindly consented to do so; but an attack of indisposition compelled him to remain in Dublin. To-day, we are happy to see him amongst us; and I am quite sure that I shall best serve the interests of the Society by requesting him, in your name, to do us the honour of taking the chair.

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The RIGHT HON. CHAIRMAN, who was received with much applause, said: Mr. President and Christian friends, I have, in the first place, to return my very grateful thanks to the Committee and to you, for the honour which you have conferred upon me. On the last occasion I was not able to attend and take the chair as had been desired. Although in the course of a considerable experience of life I have often found that the providence of God was wiser than the arrangements of man, and always had something better in store under difficulties, I could hardly have anticipated that the result of the disappointment of last year would be to transfer me to this year of Jubilee, to enable me to preside upon an occasion when I can enter fully into the apostolic precept, "Rejoice with them that do rejoice." It is not the first occasion on which I have been present at your meetings. It was my privilege years ago to attend here, when I recognised on this platform old familiar friends, some of whom "have finished their course with joy," and have joined the "cloud of witnesses."

"Jesus is their great reward;
Jesus is their endless rest."

But on this occasion, this year of Jubilee and rejoicing, I do feel it to be an especial privilege to come here, not as a member of your Connexion, nor, indeed, as a member of any particular Church of the Reformation; but I come in the character of a member of that Church Militant which was established by the last recorded words of our Lord and Master, "Ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." I think it is a very suitable occasion for us to go back for a short time, and consider the terms of that great Christian charter, to which every branch of the Christian Church must make its last appeal,—"Go ye into all the world, and preach the Gospel to every creature: and, lo, I am with you alway, even unto the end of the world." It covers all this world, and all time connected with it. Then think how much depended on the issue of those few faithful followers obeying these words; and consider the difficulties which they had to encounter. I ask any infidel, who has a spark of reason, how he can account to me for this; that those few men, if they did not believe that Jesus was the ascending Saviour; if they did not believe that "all power was given unto Him in heaven and in earth;" if they did not believe in the promise of the Father and the gift of the Holy Spirit; and if that Spirit had not accompanied them in their march forward, in "their work and labour of love;" how was it that these poor, unlettered men worked their way, against the subtle philosophy of the Greeks, against the power and pride of Imperial Rome, against the barbarism and the corruption of human nature, and all the enmity of states which they had afterwards to overcome? As I look upon it, one of the noblest testimonies in confirmation of this charter is provided by the results of Missionary labour. It is the perpetuation of our conviction of the great truth of our Lord's headship of the Church; of the continued presence and power of the Holy Spirit; and of the perfection and infallibility of the inspired word of God. For observe, they had the same Old Testament Scriptures, the truth stereotyped by the Spirit of God; and these have the seal and sanction of our blessed Lord and of all His Apostles. We have in addition, now, the inspired and recorded testimony of their holy labour in executing, as far as they were able to execute, the great commission. Indeed, in this latter record, I think, there is a most beautiful evidence which ought always to comfort us, and make us feel sure of the foundations upon which we stand. I mean the evidence derived from the labours of the great Apostle Paul, because the genuineness of his Epistles cannot possibly be gainsayed. We have the inspired testimony of that great and eminent man, the servant of Christ. We have his account of what was the Gospel he was commanded to preach; whether in polished Corinth, whether in Imperial Rome, wherever he went, it was "Jesus Christ, and Him crucified." It was "Christ the power of God, and Christ the wisdom of God." It was "foolishness to the Greeks," it was "a stumbling block to the Jews;" but to those who believed it was "the power of God unto salvation." Then we have no difficulty about the message. If we are acting upon our Lord's charter as a Missionary Church, as part of the whole universal Church of Christ, carrying out His commission, we have no difficulty about the source from which we are to derive this message. It is from the pure word of God. We have no difficulty about the agency on which we are to rely,—the aid of the Holy Spirit, the energy of faith and prayer, and all the appliances which God has put in our power. Though true it is that our difficulties are different from those which the Apostles had to encounter, our duty is the same. Every one of us, every Christian has a duty, according to his

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opportunity, to radiate the truth; to speak words in season, when he can; to be himself, so far as God may enable him, a "living epistle, known and read of all men." We find in our own times that the difficulties which we have to encounter are different; and you will observe that the whole power of the enemy is concentrated at the present time in trying to disparage great fundamental truths, and especially to undermine the supremacy of God's written Word. Some confusion (if not disquietude) has followed in reference to a recent decision that has been come to in connexion with the Church to which I belong; and you know how that has been endeavoured to be represented, so as to make it appear that the Established Church did not hold the infallibility and inspiration of God's Holy Word. Nothing can be more mistaken. I could not hold with, for one moment,—I could not, on my allegiance to the King of Kings, remain in any Church that would deny, or controvert, or doubt in any respect, that the whole Scripture is given by inspiration of God, that it is all of it indited by men qualified and guided by the Holy Ghost; the gift of God, who intended it for the good of man. But a Church connected with the State has certain disadvantages as well as advantages. Young ladies know very well they may not have all the liberty of single women, when they are joined in marriage. They cannot expect the complete liberty of single ladies, and also the advantages of married life. Those unions we must take "for better, for worse." Now, the Church has an advantage in its connexion with the State, according to my mind; but undoubtedly it has a disadvantage, which is exemplified very much by the recent decision; because for the purpose of what we call coercive jurisdiction, for punishment under the law, you must show that some matter of law has been violated, and the tribunal which sits upon that can only decide on what I may call the statute law of the Church, whether any particular enactment has been contravened. It was by looking into the formularies of the Church, that the Court of Appeal could arrive at any specific decision in this matter. But although it does not appear to have been at any time decided as a matter of controversy, I would venture to say that in all her formularies, from first to last, there is nothing more clearly assumed throughout than the inspiration, the authority, the infallibility of God's Holy Word; and that Holy Word, from first to last, is assumed to be complete and entire. For my part, I can say this with more distinctness because I have never myself felt any taste for entering into disquisitions about dynamical and verbal inspiration. I think they are very much like the philosophies which Bacon compared to the cobwebs of men's imagination. I am able to cite a very important passage from an address recently delivered by the Regius Professor of Divinity in the University of Dublin before the assembled clergy of the Irish Church. They are the words of a man known for his great learning, and known for his candour and his attachment to all the great truths of the Reformation; I speak of the Rev. Dr. Butcher. He deals with the Scriptures *inductively*, not laying down any theory, but accepting what God has in fact given. He is not a bishop, though he ought to be.

"Difficulties, once deemed insurmountable, have been removed. Seeming contradictions and discrepancies have been reconciled, and, in not a few instances, converted into fresh proofs of the minute accuracy of the sacred writers. And, on the whole, it may be confidently asserted, that, after all the laborious researches that have been made into the contents of the Bible by its friends and by its foes; after all the pains and ingenuity that have been exhausted by the latter, in order to lower its character as a Divine book, not a single charge of positive error, even in things outside the immediate sphere of spiritual and religious truths, has ever yet been established against any of the writers of Holy Scripture. Careful and searching investigation has already set aside, or is in process of removing, pparent objections to the truth of Scripture, whether arising from the discoveries of science, or from the results of historical or critical research. And all fair analogy leads us to expect that the more enlarged the inductions of physical science become, the more minutely the facts of history are explored, the more thoroughly the laws of human language are ascertained, the more completely the true principles of biblical interpretation are understood, so much the more will the scriptural difficulties and objections which still continue unanswered disappear: and that, if all the necessary data can be obtained, not a single difficulty will remain unsurmounted, not a single objection unresolved."

That I take to be a very important testimony; because, in going out into the world with the Holy Scriptures, the commission is to "preach the word," "the Gospel of the Grace of God," upon the Divine authority. It is not to tell the Heathen that he may, by any moral effort,

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save himself; it is not to preach any system of ethics or cold philosophy; but it is to tell the heathen that man hath sinned, but God hath suffered,—that there is a free and full salvation revealed. Looking into the state of the world, and particularly those countries to which your Jubilee Fund is to be somewhat appropriated; looking to the condition of China and Japan, and at the condition of Italy, let me ask your attention for a few moments to some suggestions. China and Japan were in a state of comparative civilisation,—certainly Japan,—when this country was in rude barbarism; but China and Japan had not the Gospel of Christ. The mechanical and finer arts, which gratify the eye, the taste, and the sense, have excelled in Japan for many centuries; but still darkness has covered the land and the people. In England all our civilisation is built on the Word of God, and on the principles of the Reformation. Turning now to Italy, I think the contrast is remarkable. Nearly about the period of the Reformation under Elizabeth in this country, the Council of Trent reconstructed the Roman Catholic system. It fettered the Bible; the light of the glorious Gospel of Christ, who is the image of God, could not shine into the hearts of the people. Compare Italy with England. Our Reformation was proceeding somewhat about the same period, almost contemporaneously; three hundred years have passed away. Now, from China, from Japan, from Italy, from all parts of the world, wherever the light of freedom arises, wherever it quickens the soul of man, all hearts turn to England; and I think it would be to underrate the moral ascendancy of England, it would be to overlook her providential position, if we did not see in all this that God has committed to us the Holy Scriptures and the message of free salvation for "all the world," that we are privileged to be the great defenders of the faith,—and there is room enough for all our churches. There is a large platform throughout "all the world." One Church succeeds well in one place, and another in another; but so long as they have the one message which was committed to the Apostles by our blessed Lord and Saviour; so long as they preach the one Christ; so long as they rely on the agency of one Holy Spirit, God speed and bless them all in their "work and labour of love!" The great hero of Italy lately visited you. You read, I dare say, the letter which he addressed on taking his departure. Some years ago, a letter of a similar kind was written by a distinguished Frenchman, the late M. De Tocqueville. He said, when he came to England, he felt that he breathed a free air. Garibaldi also refers to the free institutions of England. They are filled with admiration of a people having so much freedom combined with so much order. But what has given us all this freedom? That is what I want to call attention to. Here is a country with the largest amount of civil freedom; with the largest liberty of social intercourse. There may be freedom in other parts of the world, or a semblance of it; but I say that until the Son shall make men free, none is "free indeed." I wish that lesson to go out from all Missionary Societies into the world. The Gospel is "the promise of the life that now is, and of that which is to come." Look at the literature and the great men of England. Shakspeare, in the last recorded words of his will, said that he relied on the mercy of God, the only merits of Jesus Christ. What was the faith of Milton? What was the faith of Bacon, of Boyle, of Locke, or of Newton? What was the faith of Dr. Johnson, the faith of Edmund Burke, of Wilberforce, and of the great William Pitt? The last observation made to the bishop who attended him in his dying hour, when with convulsive energy he raised himself in his bed and clasped his hands, was, "I rely entirely on the mercy of God through the merits of Jesus Christ." Yes, my friends, come what will, it is, after all, so far as we can lay hold on eternal life through the power of the Gospel of Christ, that we shall be happy in life or in death. Be not disheartened by any difficulties in carrying out this message through a darkened world. I remember once climbing a steep ascent to get a complete view of the great monarch of the Alps. When I got with much toil to the height opposite, and supposed there would be the enjoyment of the glorious scene, the vapour thickened in the valley, and a cloud settled on the mountains. Disappointment came over me; but the sun shone in his strength; the breath of the wind came through the valley; the clouds gradually dispersed; the vapour rolled off, and the mountain stood out in all its majesty. Well, so may it be, with doubts on any of our hearts. O, may the beams of the Sun of Righteousness shine, may the breath of the Holy Spirit quicken us, remove every doubt, and clear up every difficulty! Leave it to others; leave it to the sceptics, to the sophists, to the ignorance and presumption of men,—to be casting shadows on the record of God's imperishable truth. Let them, if they

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like, exhaust their energies and their skill in measuring the breadth of these shadows; but let us rejoice in the heavenly sunshine. Do you, my friends, "shine as lights in the world, holding forth the Word of Life."

Coming here, I got from a friend what I think you will value. It is a letter from John Wesley; and this reminds me that my grandfather, after whom I was called, had the honour of receiving John Wesley on his first visit to the North of Ireland. He was my grandfather's guest; my grandfather fitted up his barn for him to preach in; he kept a horse for him; and accompanied him in many of his ministrations. And I feel it somewhat singular, after so long a time, that I, bearing his name, should be here amongst you, a Wesleyan for the time being. This letter of John Wesley is dated in the year 1760; and it is written to an Irish nobleman. It is as follows:—

"My Lord,—I have taken the liberty to speak to Lady Rawdon all that was in my heart, and doubt not but your lordship will second it on very proper occasion. The late awful providence, I trust, will not pass over without a suitable improvement. God has spoken aloud, and happy are they that hear and understand His voice!

"In one respect I have been under some apprehension on your lordship's account also. I have been afraid lest you should exchange the simplicity of the Gospel for a philosophical religion. O, my lord, why should we go one step further than this?—'We love Him because He first loved us.'

"I am your lordship's most obedient servant, John Wesley.

"*Sligo, May 18th*, 1760.

"We go to Castlebar to-morrow, thence to Loughrea."

I have mentioned to the President, that I should like a photograph of this letter to be taken, and that every one connected with the Jubilee Fund should have a copy of it. Before I call upon the President of the Conference to move the adoption of the Report, I have to ask you to approve of Mr. Heald taking the chair for some time. Unfortunately, a commission, of which I am a member, sits at twelve o'clock, and therefore I must leave. I shall be detained some time, but I will come back as soon as I can.

Mr. Heald having taken the chair,

The Rev. ALEXANDER T. JAMES read an abstract of the Committee's Report as follows:—

EUROPE.

Germany.—Dr. Lyth's last communication is dated April 7th, and contains the following passage:—

"I am happy to report a decided improvement in the general aspect of the work during the quarter. With one or two exceptions all our meetings are better attended than ever, and in some cases we have instances of genuine conversion. This, after all our troubles and anxieties, is exceedingly cheering.....Altogether, matters are assuming a much more encouraging aspect, and, by the blessing of God, I hope to leave the Mission to my successor in a satisfactory state."

Italy.—The various communications received during the year afford evidence that there is a wide sphere of usefulness open to the Society in this great country; in fact, that the openings for the spread of the Gospel in its purity are very far in advance of the means which the Society at present has at its command, or, in the ordinary way, is likely to have for a long time to come. It is this conviction which has led the Committee to give to the extension of the work in Italy a place among the list of objects contemplated by the Jubilee Fund: and they observe with pleasure the favourable reception generally given to this among other portions of the proposal.

Referring to the oral statements of Mr. Piggott for further information, the Committee proceed to

Spain.—In accordance with instructions from the Committee, Mr. Alton removed from Cadiz to Gibraltar in the month of July last. In the absence of more direct efforts, means are found for promoting in some measure from the latter station the diffusion of the knowledge of Divine truth in Spain; and there is reason to believe that the eyes of many are opening to perceive the true character of the Church of Rome. In Mr. Alton's judgment, "thousands upon thousands are partially enlightened, and, despite the rigorously repressive measures which the Papacy induces the Government to apply, the cause of truth is steadily advancing."

Gibraltar.—English Department.—Great changes have been occasioned, during the year, in the Society and congregation, by the removal of regiments. The regiments removed were, however, replaced by others from Malta, among whom were found a greater number desirous of attending the Wesleyan ministry, so that the congregation has increased. God has prospered the efforts put forth for

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the spiritual welfare of the men, and, as a consequence, eighteen new members had been added to the small Society, with ten on trial for membership. Two additional classes had been formed, which, although small, had commenced hopefully. Mr. Alton has also begun a weekly meeting for imparting specific religious instruction to the children of the military whose parents attend his ministry, to the children of other members of the congregation, and to those belonging to the day-schools who understand English.

ASIA.

SOUTH CEYLON.—At the District Meeting held at Galle in January, the brethren expressed their sincere regret that the result of greater exactness in taking the numbers should be a decrease in the Society, amounting in the whole to three hundred and eighty six. They do not, however, consider that this is to be regarded as an evidence of the decay of vital religion among the people of their charge. On the contrary, they "are convinced that the work of God among them is in a healthy and progressive state." And, "as the numbers now returned are actual attendants on the class-meetings, they trust that from this time" a richer blessing may be vouchsafed to the whole District.

The increase of Native contributions in support of the Mission is an encouraging circumstance noted by the chairman, who urges upon the Committee the propriety of increasing European agency, so that there should be three European Missionaries at Colombo and two at Galle; this number being requisite, in Mr. Hardy's judgment, in order that the Mission may be worked efficiently.

The meeting resolved to issue a quarterly publication in the Singhalese language, designed to afford information relating to the doctrines, discipline, and progress of Methodism; and also that a Missionary Meeting should be held in every place in which public worship was conducted. By means of open-air services, and more frequent village preaching, they purposed to exert themselves more fully in publishing the good tidings to the Heathen around them.

NORTH CEYLON.—During the year, Mr. Dean has arrived in England, and has been appointed to a sphere of labour at home. Mr. John Mitchill has been appointed to the charge of the Educational Department at Jaffna, in the place of Mr. Talbot, who has removed to Batticaloa; and the Trincomalee station has been reinforced by the arrival of Mr. S. Horner Stott, the son of a Missionary who laboured diligently and successfully on the same ground thirty years ago, and is now employed for the benefit of the Natives of India in the colony of Natal.

In the Jaffna Circuit, it is reported, the congregations have consisted of the usual number of hearers. The gathering together of the Christians at public worship has been marked by a holy influence. The Local Preachers, of whom there are thirteen, have rendered valuable aid. Some twenty or thirty sermons are preached every week in this Circuit. The classes contain two hundred and two fully accredited members, and twelve on trial for membership. The most interesting fact of the year, connected with the classes, has been the appointment of five female Leaders; who, it is stated, appear to have considerable aptitude for the work. Twelve adult Hindus are reported as being under special instruction, preparatory to a public profession of their faith in Christ by baptism. Eighteen persons have been baptized during the year, eleven of whom were adult Hindus. One person has also left the Romish Church, and united himself to the Society.

CONTINENTAL INDIA.

MADRAS DISTRICT.—The expectations expressed in the last Report as to the probable necessity for Mr. Jenkins's return to England having been realised, the District has been again reinforced by the appointment of Messrs. Skerratt and Dixon, who left England in October, and arrived in time to attend the District Meeting. The former was stationed in Trichinopoly, with a view to the enlargement of the work among the surrounding Heathen; the latter continues in Madras. The brethren strongly urge the Committee to attempt the establishment of a Mission in the important town of Combaconum, which has a population of at least 45,000 people, and is without any European Missionary.

Referring to the oral statements of Mr. Jenkins for further information, the Committee proceed to the Mysore District.

MYSORE DISTRICT.—Mr. M'Cutchan has been sent during the year to take charge of the Educational Department of the Bangalore Canarese Circuit, in the place of Mr. Banks, removed to Shemoga, where a new station has been commenced under promising circumstances. At the District Meeting two natives, having passed satisfactorily through their probation of four years, were recommended for ordination.

Two additional Missionaries, designated to the Tamil department of the work in

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Bangalore, have also been sent from England during the year, namely, Mr. Normington, and Mr. Hudson, whose charge will be the Native Educational Institution. In the Circuit there has been an encouraging increase of 26 members during the year; bringing the total to 295, of whom 56 are Europeans, and the remainder Hindus. In all, eleven adults have this year been baptized.

The printing establishment in Bangalore continues in successful operation, supplying Bibles, tracts, and school-books in large numbers. The aggregate number of pages printed is 6,388,812, showing an increase, when compared with the previous year, of more than two millions and a half. The total number of pages printed at the printing establishment, since its commencement in November, 1840, exceeds seventy-nine millions.

The Native Educational Institution in Bangalore has 188 pupils on the register. The English school in Mysore has 133 boys in attendance. And what is said in regard to some of them, is doubtless applicable to many who are under the instruction of Missionaries in India, whether of our own or other Societies. The ties of caste and family have hitherto been too strong to allow these pupils to make any definite advance towards the profession of Christianity; but the conviction of the truth has often led themselves to wish that these ties were not so strong. If this field is not yet white unto the harvest, it is at least a hopeful soil, and bears the promise of rich fruit in the future.

CALCUTTA.—Mr. Highfield has paid a visit to Bancoorah, which is deemed a suitable place for the commencement of a native Mission in Bengal. Accompanied by the Rev. Mr. Payne, of the London Society's Mission, and by three of his Native Assistant Preachers, he spent some weeks in a tour of exploration, as the result of which he reports himself more firmly convinced than ever, that this is a most promising field for Missionary labour, and urges the Committee to take steps for occupying it speedily and efficiently. In Calcutta itself the want of a suitable chapel is much felt.

THE MILITARY IN INDIA.—Mr. Pearsen and Mr. Broadley continue their labours at Barrackpore and Kurrachee. Their respective congregations fluctuate, as is usual on all military stations. The former, in a recent communication, strongly urges the establishment of a Mission at Lucknow, where there is a great deficiency in the religious provision made both for civilian and military residents. And the Committee have also been urged to undertake the establishment of a Mission at Almorah, from which access might be easily obtained to Nepaul. But all these projects for the extension of the work, however interesting and hopeful, are necessarily delayed for lack of funds.

CHINA.

AFTER an absence of more than thirteen years, Mr. Piercy has returned to England for a season; his family having arrived some months previously. Mr. Cox has, during the year, been obliged by the state of his health to suspend his labours at Hankow; and took the opportunity of visiting Canton, and laying before the brethren there a full account of his proceedings and plans, which received their approbation. They also fully concurred in his judgment as to the inexpediency of attempting to commence a Mission among the revolutionists, and deemed it right to add that in his visits to the cities of Nanking, Ningpo, and Tcha-ow-king, then occupied by them, he had fulfilled a duty which the Mission owed to that party, on account of their religious professions. The Committee have long felt the desirableness of employing a medical agency in connexion with their Chinese Mission; not merely on general philanthropical grounds, but as an auxiliary to proper evangelical work. Having received an offer of service from a competent practitioner in this country, who fully sympathizes with their views, and desires to carry them out to the utmost, they have during the year engaged his services, and sent him forth; and they commend him and his work to the blessing of the Great Healer. Dr. J. Porter Smith sailed for China in the ship "Brockham," on the 10th of December last, and is instructed on his arrival to proceed to Hankow.

The Mission has been further reinforced by the appointment of Mr. Henry Parkes, who sailed in October, and arrived at Canton early in the present year.

Tsang Shá, (Wesley Chapel.)—The congregation here has improved during the year. The increase of regular worshippers has not been large, but still encouraging. Nine new members have been received, seven by baptism, one from another church, and one who had been baptized in infancy. This has enlarged the number of communicants, and made the administration of the Lord's Supper a season of greater interest and joy. The Sabbath afternoon meeting for females has been regularly kept up; and Li-yeung-mong, Mrs. Piercy's old nurse, now employed in the capacity of a Bible-woman, has exercised a very good

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influence over the women and girls there assembling. She has also led the female class very efficiently. The Friday afternoon meeting for females has been discontinued the latter half of the year, from the pressure of other duties. The members meeting in the two classes here have walked in the fear of the Lord; but some need the quickening influences of the Holy Spirit, to bring them into a satisfactory state. One member has been expelled on account of gross sin. Of those on trial, two have died; one, a young man who had been two years a pupil teacher, of whose salvation we are full of hope; the other, the mother of one of our members, was, we trust, saved. This chapel is becoming the centre of a stronger light shining on the populous Heathen community around.

Kò-tai-kai, (High-Street.)—Four weekly services have been conducted at this place throughout the year, at nearly all of which the elder native assistant has been appointed with some other of the Missionaries. The last two months, however, owing to family circumstances, there have unavoidably been serious interruptions to the regularity of the work. Although a good deal of interest in the truth has been manifested on many occasions, the apparent abiding results have not been what we had hoped for.

Tái-san-kái (New-street.)—The public preaching services have been held in this place about five times every week, and well attended; and the increasing spirit of inquiry we have witnessed, has encouraged us. Three of those who were members on trial here last year, have since been baptized. One member, a native of another province, who returned home some twelve months ago, has since died, and we have no doubt passed away to rest. The class for catechumens has had many additions, but, owing to removals and other causes, the attendance has not been very regular; but we have this hope, that the seed of the kingdom, sown during six or eight weeks of instruction, may, under the genial influences from on high, spring up and bear fruit to the honour of Christ.

T'ái-p'ing-t'ong (Calm Lake).—Religious services have been held as heretofore, namely, two on the Sabbath, and one on the week evening. The largest attendance is on the Sabbath morning, when about twenty meet together, nine of whom are communicants, who also give good reason for the hope that they are striving to live according to the Gospel. At this service the Liturgy is used. On the Sunday evening, Mr. Hutton has explained the Epistle to the Romans, i.–viii., in order, to four or five of the more intelligent members. The class-meeting has been well attended, and has often proved a valuable means of grace: one member has given us much anxiety, having been betrayed into a spirit of uncharitableness. A few women, chiefly domestics, have been instructed in the elementary truths of Christianity once a week, when circumstances have permitted.

Tái-shap-po (Tenth Ward).—The work at this place has proceeded with a good degree of regularity, not having suffered from the disturbing causes which existed last year. Services for the public preaching of the Gospel, or private instruction of neophytes, and others who have been disposed to seek information on the nature of Christianity, have been held on almost every day of the week throughout the year. The day congregations have fluctuated, and have often been discouragingly small. This has led to the experiment of night services, which are usually well attended by persons residing in the neighbourhood, many of whom have been observed to repeat their visits, and become even regular hearers. A class-meeting has been held, composed of two full members, and three others who remain on trial.

Fatshan.—This place has been visited by a Missionary three times a month. The congregations have been good, and have listened with a good degree of interest to the word of life. We cannot as yet, however, report any case of special awakening, although several individuals have returned to make further inquiries about the Gospel, and to request new tracts. A Colporteur has laboured here with a good deal of efficiency.

Native Assistants.—We are glad to be able to report well of our Native Assistants, Ho and Chau, who still afford us very valuable help in preaching.

Schools.—We are glad to state that there is a steady increase in the number of pupils, and that the educational operations of the Mission are becoming a valuable auxiliary to our general work.

SOUTH AFRICA.

CAPE OF GOOD HOPE, GRAHAM'S TOWN, KING WILLIAM'S TOWN, AND BECHUANA DISTRICTS.—Referring to the printed Report for particulars respecting the Cape of Good Hope District, and passing on to the Eastern Province of that Colony, it may be remarked that the work has in several Circuits been much affected by the temporal circumstances of the people. Both colonists and natives have felt the

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pressure of poverty, arising from long-continued drought, failure of crops, and the high price of provisions. In others, however, encouraging indications present themselves. Most of those who were last year reported as newly added to the Lord and to His people, in the D'Urban and Fort-Peddie Circuit, continue steadfast. Some additional chapels have been built and opened; and a large number of Heathen have been received by baptism into the church. From Thaba Unchu Mr. Ludorf forwards a highly interesting account, not only of his labours on that station, but of a visit which he has paid during the year to Tauane's tribe, among whom he resided several years ago. He was cheerfully received, the old place of worship was re-opened, and the Chief expressed his great regret that the Missionary had ever left him. During his visit, the little Society was more than doubled; and fifty-two members, with a good number on trial, were left under the care of a native Teacher.

NATAL DISTRICT.—In the Natal District, Mr. Stott pleads for additional help on the ground of the number of Coolies in the colony, which he expects will be doubled in the course of the current year, and in a short time will reach ten thousand or more. On the new station, among Faku's tribe, the year has been one of peace and prosperity. The Chief and his people, according to their promise, have contributed more than sufficient to defray the expenses of the temporary Mission-house, and of a chapel, which is already too small for the congregation. In the Verulam Circuit, also, another Missionary is urgently requested, to meet the case of hundreds of Heathen who are within reach, but cannot be evangelized by one whose time is already fully occupied.

WESTERN AFRICA.

At SIERRA LEONE and at the GAMBIA the work is steadily going forward. Two new chapels have been opened at the former place during the year, and there has been an encouraging increase in the contributions of the people.

A small increase is also reported at the GOLD COAST, although the war with the Ashantis and that between the Abbeokutans and the Ibaddons are serious obstacles to the progress of the truth.

Our little Society at Porto Novo bids fair to be a blessing to the place; and it is hoped that the appointment of a European Missionary to Whydah will greatly improve our position there.

WEST INDIES.

In reference to the WEST INDIES, the Committee are grieved to state that little that is of a favourable or encouraging character can be reported. The work is carried on under a continuous pressure of difficulties of various kinds, moral, social, and financial, which do not diminish with the lapse of time, by which the faith and patience both of the Missionaries and of the supporters of the Society are often severely taxed. In each of the three principal districts a considerable decrease in the number of members is this year reported, amounting in the whole to 1,623. In the smaller Districts of the Bahamas and Hayti, the numbers have been maintained, and in the former a very liberal contribution has been made to the Jubilee Fund.

In transmitting the Reports from FRANCE, Mr. Hocart writes:—

"Considering our limited instrumentality, the result of the past year's labours has on the whole been as satisfactory as could be expected. But it is certain that unless Providence furnish more effective means of prosecuting our work by the increase of our agencies in several Circuits, some operations must continue to languish or be abandoned."

And after furnishing particulars from each Circuit, he thus sums up the history of the year:—

"From the above review of the work in France and Switzerland, it must be seen that nothing is wanted but increased agencies, soon to bring in, by the blessing of God, a rich harvest of spiritual fruit."

Upon the Missions under the direction of the Canada Conference, carried on among the Indian Tribes, twenty-four Missionaries are employed. Of those in the territory of the Hudson's Bay Company it is reported that they exhibit no decline, but increased vigour. At *Rossville*, many conversions have taken place, which will, it is hoped, secure a supply of native agents, who are greatly needed to enlarge the work. Those in British Columbia are becoming organized Circuits, in which during the last year Branch Missionary Societies have been formed. The Domestic Missions among the Destitute Settlers are augmented as new settlements are formed; while the Missions to the French and German inhabitants do not disappoint the Committee of Management; 216 Missionaries, and more than 18,500 members, are reported in these several departments, as against 197 Missionaries and 17,876 members last year.

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The unhappy circumstances of NEW ZEALAND have led to a further decrease of the number of members returned for the Northern District. The Southern District, however, shows an increase of 215 members. It is gratifying to learn that while some Native Christians have placed themselves in opposition to British authority, many remain faithful subjects of her Majesty, and not a single Native Teacher has proved disloyal. The total number of members in the other Missions of the Australasian Conference, including the Friendly and the Fiji Islands, is 22,725, being an increase of more than 2,000 in the year. The Native Assistant Missionaries in New Zealand, Friendly Islands, and Fiji, are 41 in number; and the estimated amount of the contributions from the Friendly and Fiji Islands for the current year is about £4,500.

In reviewing the history of the year, the Committee find the principal points of interest in the marked openings for extension in Italy; in the attempts made to occupy a new and important position in China; in the steady growth and enlargement of all departments of their Indian work; and in the providential deliverance of the little Church at Abbeokuta from the murderous bands of the Dahoman army. But as there are now present valued brethren who will be able during this Anniversary to convey ample information on most, if not all, of these subjects, it is deemed better (for the present at least) to leave them to be illustrated by the oral statements of the returned Missionaries; and to proceed to the one subject which has filled so large a space in the home proceedings of the year. Last year they contemplated the proposed celebration of the Jubilee of the Society with cheerful hope. No plan had been arranged, no objects agreed upon. But in the course of Divine Providence the way has been gradually opened to a celebration which has united the friends of Missions in holy exercises of thanksgiving, and joyful expressions of devoted attachment to this great cause, such as have never before been witnessed. In review of these proceedings the Committee feel that they and all the friends of the Society are called upon to unite in solemn thanksgiving to the Great Author of all good for those manifold tokens of His guidance, help, and favour, which this year of Jubilee has furnished. In the singular unanimity with which the proposal to keep the Jubilee has been received; in the cordial support of the plans suggested for the celebration, and the general sympathy with objects sought to be accomplished, an influence greater than that which man could command is clearly exhibited. In the fervent praises and solemn humiliation, in the active labour and cheerful self-sacrifice, in the enlarged sympathies and cheering anticipations, in the abatement of self-gratulation and the increase of brotherly love which have marked this Jubilee year, they venture to think they may clearly and decidedly trace the working of that gracious Spirit upon whose continual help the church of Christ depends for its prosperity. Nor is the pecuniary result less remarkable. Without any general or urgent solicitation, but simply on the promptings of grateful joy, or holy compassion, or general sympathy with the work of Missions, more than £170,000 has in the last nine months been promised in the form of special contributions, of which more than £27,000 has been paid. Surely, according to this time, it may be and should be said, with lowly and glad surprise, "What hath God wrought!"

ANNUAL INCOME AND EXPENDITURE.

The RECEIPTS of the Society for the year ending 31st of December, 1863, have amounted to £134,258 7*s*. The particulars are as follow:—

HOME RECEIPTS.

	£.	s.	d.
Mission-House and Home Districts, including England, Wales, Scotland, and Zetland	82,164	14	3
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,164	0	2
Juvenile Christmas and New-Year's Offerings	8,343	13	10
Legacies	2,099	18	1
Contributions for the Paris Chapel	256	0	0
Dividends on Property funded to secure Annuities	951	8	6
Interest on Centenary Grant	450	0	0
Annuity lapsed during the year	250	0	0
Total Home Receipts	97,678	14	10

FOREIGN RECEIPTS.

Affiliated Conferences and Mission Districts	33,327	13	1	
Colonial Grants for Schools	3,251	19	1	
Total Foreign Receipts				36,579 12 2
Total Receipts, Home & Foreign				£134,258 7 0

On a comparison of this statement with that of the previous year, it appears that there is an increase of more than £4,700 in the ordinary receipts from the Home

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Districts, and also an increase in the Juvenile Christmas and New Year's Offerings of nearly £500. This increase of more than £5,000 in these items is most gratifying, when considered in connexion with the large sums which have been contributed to the Jubilee Fund, and when it is observed that a fair proportion of it comes from Lancashire, where, during the former year, there had been a decrease in consequence of the prevailing distress. In the item of Legacies there is a decrease of £9,806 7*s.* 1*d.* compared with the Legacies of the previous year. There is also a decrease in the Contributions received towards the purchase and erection of the new premises in Paris.

New Donations on Annuity, amounting to £750, have also been received during the year, which are not reported as Income, until, in the course of time, they become available for the purposes of the Society.

The Ladies' Committee for Female Education in Heathen Countries, and for other benevolent objects, has also received and expended Contributions amounting to about £500, besides supplying school materials, clothing, &c., which have been intrusted to them by Ladies' Associations and private individuals for these objects.

The Medical Aid Society has also sent supplies of Medicines to the Hudson's Bay Territory, to South Africa, and to Polynesia, which have been most acceptable and valuable to the Missionaries who are labouring among aboriginal natives, far removed from ordinary medical assistance.

PAYMENTS.

	£.	s.	d.
General Expenditure, including the cost of the Canton and Hankow Missions, and of the new Missions in Italy	149,201	13	0
Grant towards the erection of the new Chapel in the Boulevard Malesherbes, in Paris	1,000	0	0
Making a Total of	£150,201	13	0

Being £15,943 6*s.* more than the Receipts.

The Committee have given most earnest attention to this large balance of Expenditure over Receipts, and to the general financial state of the Society. It is found that the expenditure of the year 1863 was augmented by the payment of grants to chapels in the West Indies, in West Africa, in India, and elsewhere, to an extent which it is hoped will not again occur. As a general rule, places of worship should be built and kept in repair by the congregations assembling in them: important as it may be to encourage the erection of substantial and permanent buildings, it is of still more importance that a succession of faithful Ministers be supplied for the work of edifying the Church and calling sinners to repentance, and to this object mainly the funds of the Society are deemed applicable.

An unusually large number of Missionaries were sent out during the year, the cost of whose outfit and passage has augmented the year's expenditure.

The free intercourse which is now practicable with almost all parts of the world, has invited, and still invites, the Society to extend the area of its operations, and consequently to incur increased pecuniary liabilities. But whilst thankfully employing the funds intrusted to its management by Divine Providence, it may not lose sight of the obligation to avoid the accumulation of debt. Effectual arrangements for restricting the annual expenditure to the amount of the annual receipts are in course of adoption; and in this necessary but difficult task the Committee will be materially aided by the economical application of the very liberal contributions now flowing into the hands of the Committee and Treasurers of the Jubilee Fund.

The details of the Contributions to the Funds of the Society received during the year 1863 from the several Auxiliary and Branch Societies at home and abroad, and of the Income arising from other and miscellaneous sources, are as follows:—

Total Ordinary Receipts at Home, £93,672 8*s.* 1*d.*

Total Receipts from Foreign Auxiliaries, &c., £33,327 13*s.* 1*d.*

The Total Miscellaneous Receipts, £7,258 5*s.* 8*d.*

Making, as before stated, a total amount of Regular and Miscellaneous Receipts from all sources, of £134,258 7*s.*

In the amount of Income, Ordinary and Extraordinary, for the year 1863, are included the following distinguished instances of Christian liberality to the amount of £50 each, and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—

	£.	s.	d.
Miss Heald, by James Heald, Esq.	2000	0	0
T. E. E., at Messrs. Smith, Payne, and Smith's	1500	0	0
A Family at Lymington, Dover Circuit	300	0	0
R. P. Wood, Esq., at Messrs. Smith, Payne, and Smith's	250	0	0
A Thank-Offering for mercies received	200	0	0
A Friend to Missions, by the Rev. W. Wilson, late of Fiji	200	0	0
Mr. and Mrs. Tombleson, Barton-on-Humber	150	0	0

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	£.	s.	d.
Isaac Holden, Esq., Keighley	140	0	0
Edward and Angus Holden, Esqrs., Ditto	60	0	0
Joshua Burton, Esq., Leeds	120	0	0
Mrs. Joshua Burton, Ditto	110	0	0
A Friend to Missions, for China	105	0	0
Joseph Leather, Esq., Liverpool	100	0	0
Daniel Leather, Esq., (half for Paris chapel)	100	0	0
Mrs. Leather, Liverpool (for India)	50	0	0
A Family Offering, by Messrs. Sugden Brothers	100	0	0
James Jamesen, Esq., Dublin	100	0	0
Robert Barnes, Esq., Harefield, Uxbridge	100	0	0
O. Hosegood, Esq., Bristol	100	0	0
W. R.	100	0	0
His Majesty the King of Holland, for the St. Eustatius Mission, West Indies	83	6	8
Ditto, for the St. Martin's Mission, Do.	83	6	8
His Imperial Majesty the Emperor of France, for the St. Martin's Mission	63	2	9
Mr. and Mrs. Brock, Exeter	75	0	0
William Smith, Esq., Leeds	72	10	0
George Smith, Esq., Ditto	52	10	0
Mr. and Mrs. Morley, Ditto	60	0	0
Mr. and Mrs. W. G. Joy, Ditto	57	10	0
John and James Hargrave, Esq., Do.	60	0	0
Mr. and Mrs. John Corderoy	59	17	0
Mr. and Mrs. Edward Corderoy	58	16	0
Mr. and Mrs. Fernley, Southport	52	10	0
In Memory of the late Mr. Ripley, of Leeds	52	10	0
J. S. Budgett, Esq.	52	10	0
Ditto, for China	52	10	0
Francis Lycett, Esq.	52	10	0
Ditto, for China	52	10	0
Mr. and Mrs. M'Arthur (for China)	52	10	0
Hon. A. M'Arthur (for China)	50	0	0
W. H. Budgett, Esq., Bristol	50	0	0
A Friend to Missions in India, by the Rev. J. W. Roberts	50	0	0
Mrs. Farmer, Gunnersbury-House	50	0	0
Admiral Wauchope, for the Lisieux Mission, France	50	0	0
A Friend, for Allen Town Chapel, Sierra Leone	50	0	0
James Heald, Esq., Parr's Wood	50	0	0
Miss Heald	50	0	0
Miss M. Heald	50	0	0
A. B., Bacup	50	0	0
John Burton, Esq., Leeds	50	0	0
Mr. and Mrs. T. Hazlehurst, Runcorn	50	0	0
Mr. Hopkins, Kensworth, Dunstable Circuit (portion of the tenth of a Legacy)	50	0	0

LEGACIES OF £50 AND UPWARDS.

James Meek, Esq., Alderman, of York, by his son, James Meek, Esq., Alderman, sole Executor, duty free	500	0	0
James Wardle, Esq., of Leek, by Messrs. T. and W. Johnson, £500, less duty	450	0	0
T. C. Wrigley, Esq., of Woodfield Lodge, near Huddersfield, Rev. A. Wrigley, C. W. Hardy, Cozens Hardy, and J. J. Coleman, Esqrs., Executors, and Mrs. Emma Wrigley, widow, Executrix, £200, less duty	180	0	0
Mr. John Middleham, late of 10, Noble Street, London, Messrs. R. S. Blaine and J. M. Chamberlain, Executors, duty free	100	0	0
Mr. S. Lloyd, of Handsworth, Rev. E. H. Lloyd and Mrs. R. J. Burrow, Executors	90	0	0
Mr. John Jones, Tredegar, Messrs. D. Price and E. Rosser, Executors, £100, less duty	90	0	0
Benjamin Smith, Esq., of Laburnam Cottage, Chertsey, Mrs. S. Smith, Executrix, and Mr. J. Chappell, Executor, £100, less duty	90	0	0
Mr. G. Ashburner, late of Kensington, near Liverpool, by Messrs. Helsby and Wilton, Executors, duty free	50	0	0
James Ormond Mills, Esq., of Cheltenham, by C. F. Mills, Esq., Executor, duty free	50	0	0
Simon Stott, Esq., Pateley Bridge, £50, less duty	45	0	0
Mrs. Jackson, by T. Threlfall and W. H. Jackson, Esqrs., Executors, Preston, less duty, &c.	44	15	6
Mr William Chappell, of Flusk, near Leek, by Messrs. Challinor and Co., produce of £50 Consols	39	16	6

The following thirty-two Missionaries, and seven wives of Missionaries, have been sent out by the Society since the last Anniversary:—

Miss Mellor, Mr. Mitchill, Mr. Simon H. Scott, to Ceylon; Mr. Skerratt, Mr. John Dixon, to Madras; Mr. M'Cutchan, Mr. Hudson, Mr. Normington, Miss Pollard, to Mysore; Mr. Henry Parkes, to China: Mr. George Scott, jun., Mr. Thomas Kirkby, Miss Selby, to South Africa; Mr. Agur B. Gardiner, Mr. Christopher B. Sykes, Mr. Davies, to West Africa; Mr. Hammond, to St. Christopher's; Mr. and Mrs. Cleaver, Mr. Burdon, to St. Vincent; Mr. and Mrs. Smith, Mr. and Mrs. Heath, to Barbadoes; Mr. Rowbotham, Mr. Henry Bunting, Mr. Raw, to Jamaica; Miss Caddy, Mr. Benjamin Dixon, Mr. Olden, Mr. Woodhouse, to Australia; Mr. Sellors, Mr. Manning, Mr. Bourne, Mr. Brentnall, Mr. Stead, Mr. George, Mr. Wiles, to Australia; Mr. Morley, to New Zealand.

Of this number, Messrs. Cleaver, Heath, and Smith, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign work.

Dr. J. Porter Smith, Medical Missionary, with Mrs. Smith, and Misses Brox-

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holme, Howitt, and Hay, School-Teachers, have also been sent out.

The following much-lamented Missionaries have been removed by death:—

Mr. Robson, at St. Vincent; Mr. Toase, at Boulogne; Mr. Brownell, at Fredericton, New Brunswick; Levi Seru, in Fiji; Naphtali Fifita, at Haano, Haabai; John Mohulamu, in the Friendly Islands.

To this affecting record must be added that of five excellent females, the wives of Missionaries, who have also exchanged mortality for life.

The following is a General Summary of the Society's labours and agency:—

I.—*Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations called Circuits	189
Chapels and other Preaching-Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	1,232
Ministers and Assistant-Missionaries, including four Supernumeraries	293
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	784
Unpaid Agents, as Sabbath-school Teachers, &c.	4,068
Full and accredited Church-Members	65,377
On trial for Church-Membership	3,738
Scholars, deducting for those who attend both the Day and Sabbath schools	48,335
Printing Establishments	5

II.—*Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations called Circuits	445
Chapels and other Preaching-Places	3,416
Ministers and Assistant-Missionaries, including forty-two Supernumeraries	627
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	673
Unpaid Agents, as Sabbath-school Teachers, &c.	13,735
Full and accredited Church-Members	77,072
On trial for Church-Membership	10,187
Scholars, deducting for those who attend both the Day and Sabbath Schools	106,294
Printing Establishments	3

RECAPITULATION.

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	634
Chapels and other Preaching-Places	4,648
Ministers and Assistant-Missionaries, including forty-six Supernumeraries	920
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	1,457
Unpaid Agents, as Sabbath-school Teachers, &c.	17,803
Full and accredited Church-Members	142,449
On trial for Church-Membership	13,925
Scholars, deducting for those who attend both the Day and Sabbath-schools	154,629
Printing Establishments	8

The PRESIDENT of the Conference said: However I may regret that the valued friend who has just left the chair has been compelled to withdraw for a while, I cannot but feel it is a subject of great congratulation to this Society that a gentleman holding so distinguished a position, and required to serve upon a Royal Commission on a subject of such great importance, should be willing to take the chair upon an occasion like this; to consecrate the great powers of mind and all the influence which he possesses to the support of the cause of revealed religion, and the extension of the knowledge of Christianity both at home and abroad. That, I am sure, is a just subject of congratulation to all the lovers of our Lord Jesus Christ, as well as to the lovers of the Methodist Missionary Society. The Resolution which I am intrusted to move is,—

"*That the Report, a summary of which has now been read, be adopted and printed; and that this meeting, while rejoicing in the measure of success which has attended Missionary operations, acknowledges that the state of mankind at large demands the sympathy of the Church of Christ, and the utmost efforts which can be put forth for making known the salvation of the Gospel to all the families of the earth.*"

I have had too long and too painful experience of the inadequacy of my voice to fill this hall, to be persuaded into any attempt to make a lengthened address in moving this resolution. I owe the privilege of moving this resolution to the position which, by the Providence of God, I have the honour to fill; and I am quite sure that the Methodist Conference would be ashamed of any man who filled its chair, who was not ready, at any cost of personal feeling, to take any position that might be assigned him in connexion with this great cause, or to do anything he had it in his power to do, however feebly to promote the interests of the Methodist Missionary Society. My first duty is to apologize for the absence of some of my respected friends and predecessors in office, whom the Committee thought it desirable to invite on this Jubilee Anniversary. They thought it to be—and I am sure

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that the meeting can very well sympathize with the Committee in that feeling—a becoming and proper thing, that, on this occasion, all those venerated and beloved men, who have filled the chair of the Conference, should, if possible, be here to support the Chairman of the meeting. You will anticipate, I am sure, the circumstances which have led many of them to decline of necessity the invitation of the Committee. The pressure of infirmity, I am sorry to say, in some cases, and previous important engagements which it was impossible to postpone in the case of others, have compelled them to decline the invitation. However, seven, the number of perfection, I am happy to say, are here to grace this platform. We are happy that we see amongst them one of the few surviving founders of the Society. (Alluding to the Rev. Thomas Jackson.) I am sure that we shall thank God that He has been pleased to spare his life to this day, and to listen to such a report as the meeting has now heard; such a report as any man who should have ventured to predict when the Society was formed fifty years ago would have been deemed fit to be an inmate of Bedlam; but certainly not fit for the Methodist Conference. So wonderfully has it pleased our Heavenly Father to transcend all our expectations, and do for us exceedingly above, not, indeed, what we ought to expect; but what, as matter of fact, we did not expect, or ask, or think. Long may it please God to spare the life of our venerable friend and those by whom he is surrounded, and with whom he is associated, to rejoice in the success of this Society. I feel it to be a matter of duty, too, to offer, in passing, very briefly the tribute of my sincere admiration and regard for one of the venerable men whose name has just now been pronounced in our hearing. It was my privilege, when a very little boy, hardly higher than the rail before me, again and again to accompany William Toase in his visits to the prison ships in the River Medway. I remember well, how, week after week, as he took among them Scriptures and tracts in their own language, as he held religious services and superintended the holding of schools for their children, he was privileged to sow the seed of eternal life under circumstances of the most peculiar and interesting character. And I remember how, thirty or forty years after those visits had passed away, he has had occasion to rejoice in tracing the blessing of God on the seed thus sown, and learning how some of those persons in very various stations in life, and in very different circumstances in society, had been brought under the influence of Divine truth and made partakers of saving grace. They carried back to France the blessings that they received in the prisons and prison-ships in England; and the number and the importance of the results so achieved we must wait to learn accurately in the day when all secrets shall be disclosed. They will never be known until that day; but we may well thank God that the Methodist Conference was privileged to commence such a work of pure philanthropy, a work of as pure philanthropy, I venture to say, as any body of Christian men at any time have been induced to undertake. And when I think of what was done amongst those prisoners both in ships and on shore, and of the active and important part our friend was privileged to take in personal labour in France itself; when I remember the diligence of his endeavours, and his fidelity to the doctrines of the Gospel, and the uniform suavity of manner, the sweetness of disposition, and the prudence and the piety that were united in him, I am satisfied that we do well to glorify God in him this day, and to pray that many may be raised up like him to serve the cause of Christ on the Continent, where their services are so greatly needed. It was one peculiarity of this Jubilee year—a peculiarity, too, I am sure, which approves itself to the judgment and conscience of the Methodist Connexion—that we should abstain from self-congratulation; but we may praise the dead without danger, and we may, and ought to, glorify God, in those who have departed this life in His faith and fear, and left a fragrant memory to cheer us, as opportunity serves. In the course of the last year one or two remarkable circumstances have transpired which I feel it my duty to mention to you. The first is, the receipt of an address of congratulation and sympathy by the Committee of this Society from a body of Christians owning themselves much indebted to the Society, although not at present, nor indeed at any time lately, in formal connexion with it. It was our privilege some years ago, as many who hear me will be well aware, to undertake and to carry on with the most marked success a Mission in the capital of Sweden. Circumstances rendered it right that your Missionary employed there should return to England; but the fruit of his labours remains till this day, and from the Evangelical Society at Stockholm I have received in the course of the last few weeks the following communication, which

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I deem sufficiently important and sufficiently encouraging to the Society at large, to be presented upon this occasion:

"*To the Conference of the Wesleyan Methodist Society in England.*

"DEAR BRETHREN IN THE LORD,—As you are now celebrating the first Jubilee of your Missionary Society, and as your efforts for the awakening of souls and leading them to our common Lord have also been extended to our country, and there left behind fruit which still redounds to the praise of the Lord, we, the undersigned, herewith desire to present to you a small expression of the interest which we and, we doubt not, many other Swedish Christians feel in your Jubilee, and of our gratitude for the good which our country has experienced through your labours. They who know intimately the work which during so many years was carried on in Sweden through your fellow labourer, the Rev. George Scott, still preserve a thankful remembrance of it, not only on account of the remaining fruit, for which we shall always praise God, who gave the growth, but also especially for the disinterested and purely Christian spirit which characterized this Mission, as having evidently had for the only object the only one great end of all the Holy Spirit's work on earth, viz., the salvation of souls. It is this work, and the spirit in which it was performed, that entitle you to the lasting gratitude of Swedish Christians. It would have been a pleasure to us if we had been able to prove our gratitude by a gift to your Missionary Fund; but, in consequence of the increasingly developed activity for the kingdom of Christ in our country, and also of the recent establishment of a Missionary Training College of our own, our resources are so much absorbed that we cannot realize this wish. And yet we trust that even this simple expression of our brotherly feeling will not be without value to you. May the Lord whom you serve increasingly bless you and your labours to the temporal and eternal welfare of many souls, until the day when He shall assemble all His children, who are now dispersed to the ends of the earth, and who, though now differing in their languages, callings, and gifts, will then and for ever recognise each other as the sons and daughters of the same Father.

"Accept, dear brethren, this as an expression of our heartfelt sympathy. (Signed by twelve members of the Evangelical National Society.)

"*Stockholm, December 8th*, 1863."

I am told that the names appended to it represent persons of distinction both in connexion with the Church and State, and consistent professors of the religion of our Lord Jesus Christ. The only other subject to which I will direct the attention of the meeting for one moment is a very gratifying communication, such as, I believe, was never presented to any Missionary meeting before—certainly not to any Methodist Missionary meeting; a communication dated from the capital of the King of Dahomey. Your Missionary, Mr. Bernasko, seems to have been indispensable to all those who wished to visit Dahomey, or to secure a favourable reception there. Commodore Wilmott went up in Her Majesty's name, having gone to the coast in Her Majesty's ships, and, I may say, with Her Majesty's commission and direct authority; but he could do very little without Mr. Bernasko. He wanted an introduction, and he wanted an interpreter, if not an adviser, too; and he found all three, I believe, in the agent of your Society. That almost ubiquitous traveller, Major Burton, has since presented himself in the same remarkable place, accompanied, too, by Mr. Bernasko. I am very glad to tell you that His Majesty gave the major, as representing the Queen of England, a kind reception, a grand reception, and he celebrated upon the occasion of his visit a custom for his father. But what makes it remarkable, and may well add to the joy of the Jubilee year, is the announcement which follows:—"His Majesty made no human sacrifices upon the occasion of this custom." Certain persons were slain, but they were criminals, who were condemned according to the law. The Missionary goes on to say: "I have told the King that you have sent out another Missionary to his kingdom, and that he is now at Cape Coast, and that in a few months' time he will be down here. His Majesty requested me to tender you many thanks for the same." Sir, I have great pleasure in tendering these thanks, now in my hands, to the Society. Be pleased to accept the thanks of a man, whose thanks for the gift of a Christian Missionary, certainly, you never ventured to dream of, I believe, even so lately as a year ago. But we have seen strange and good things, blessed be God, in this year of Jubilee; and who can tell how the heart of this man may be softened, and what good may result from the strengthening of your Mission there? He says the Missionaries are a very good set of men, whom God made, and has sent to the wicked ones in that part of the

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world. That is a very orthodox confession, so far as it goes. Let us hope that as this part of the lesson is so good, the learner will display still further proficiency, and submit to the teaching and follow the advice of those good men whom God has made and sent to that wicked part of the world. Then, Mr. Chairman, "our joy will be full." I promised that I would not occupy the time of the meeting at length; but I cannot sit down, however, without referring for one moment to that marvellous expansion of Missionary sentiment and Christian liberality which the last year has witnessed, and I would call upon you all solemnly to thank God and take courage. Two things occur to me in connexion with this subject with especial force at the present time. If by the blessing of God our resources will be increased, in like manner will our responsibilities be increased; in like manner will the demand for the time, the wisdom, the patience, and all other needful graces of the Committee and the managers of this Society, be increased. In like manner shall we need larger supplies of the Spirit of Jesus Christ, if this work is to be rightly managed at home. In like manner, if our resources are to be increased, we shall need a larger number of Missionaries. No Committee convened by my dear friends and brethren can secure, or create, and no contributions can purchase, Missionaries of the Lord Jesus Christ. It is not within our province to find them, simply because it is not within our power to make them. They are, wherever you send them, in whatever charge, and at whatever time, the direct gift of the glorified Head of the Church, who, when He "ascended up on high and led captivity captive," gave apostles, and prophets, and pastors, and teachers, and evangelists, for the work of the ministry. To Him let us lift up our eyes, and, according to His own original command, when He sent forth the first Missionaries, to-day more than ever let us pray "the Lord of the Harvest, that He would thrust forth labourers into His harvest," and so give us that without which what we have already obtained, even our Jubilee contributions, will have been raised in vain.

The Rev. EBENEZER E. JENKINS, from Madras, upon rising to second the Resolution, was received with enthusiastic and long-continued cheering. He said: Mr. Chairman and Christian friends, I thank God for giving me the privilege of standing once more upon this platform, to advocate the great Eastern Mission; and although my utterances will be broken and feeble, yet I am sure that you will accord to me Christian Missionary sympathy, and pray God that I may be strengthened whilst for a few moments I represent a field very poorly manned,—your own field, to which you must send labourers; for the harvest is plenteous, and the labourers are weak and few. When I last stood here, Sir, the advocate for Indian Missions had to contend with difficulties which God in His mercy has removed. One difficulty, if you will excuse me for mentioning it, was the ignorance of the Christian public regarding India. India was a hive of nations, a community of ancient kingdoms, that had fallen back in the rear of the world's march; and God sent us to the East to bring the far-straying millions of India to the front of civilisation, and to the elevated ground of Christian faith and Christian prospects. I acknowledge that trade opened our door of entrance; but our grand mission to India was deliverance. Trade, I repeat, opened our door of entrance. Trade won for us the trust of the Asiatic. Trade gave us that power of arbitration in the quarrels of native Princes, by which we sometimes became the purchaser, sometimes the protector, and alas! sometimes by violence, the conqueror of a native state. But then, when India—I hesitate not to say it—had providentially come into our possession, it was our highest duty to raise the people as nearly to our own level as their capacity and our means of instruction and government would permit. We may be divided in opinion as to the best means of attaining this end; but we shall certainly agree that the advantage of the people governed is the object which a dominant Christian state should lay itself out to accomplish. And here I cannot pass over in silence the appointment to the Viceroyalty of India of Sir John Lawrence; because, in the estimation of men of all classes of opinion conversant with the wants of India, there are united in that eminent person qualities for the administration of Indian affairs that are not to be found in any other man in Her Majesty's service; and I doubt not that the lustre which his great name acquired in the Punjab, will receive additional splendour from new achievements in statesmanship as representative of the Queen in India. Than Sir John Lawrence, no man more clearly comprehends the wants of the country; more accurately understands the temper of the people; more firmly grasps the means of India's regeneration. God preserve his health, that he may realize the great expectations of his country. Since I have returned this time, many have asked me, "Well, what is

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the temper of the native mind under the new system of government?" I am happy to bear my testimony to unequivocal signs of contentment and thankful appreciation. I speak not of native states which are in the very far north-west of India; but of provinces that properly compose our Indian empire. I think that a very good idea of the state of the native mind may be obtained from the great cities of India, which, as in England, represent the several provinces of the country. If the population of the country speak and act at all, it must be through their great centres of intelligence, wealth, and influence; and such are the cities of Calcutta, Madras, and Bombay. Whilst we were contending with the insurrection in 1857, it was, perhaps, not very easy for us to know in what spirit the contest was witnessed by the inhabitants of those great cities. I dare say, Sir, there were hundreds there who wished success to the mutineers; but then the disaffected spirits were chiefly Mohammedans, whose numerical proportion is not large; and even the Hindus who were infected by the mutinous element principally belonged to a class of men such as are found in London, and in every large city, waiting, like a character known to us in popular fiction, for "something to turn up;" and rejoicing in any revolution, for the sake of what they may be able to pocket. But whatever were the motives of their loyalty, I believe that the respectable and intelligent native inhabitants of India were on the side of the Government of the Queen. I returned long before the mutiny was over; and those native gentlemen with whom I conversed on the subject, could hardly find terms to express their abhorrence of the massacre of Cawnpore, and their contempt for the pretensions of Nana Sahib. Let me here adduce a couple of instances, in order to show the sound loyalty that prevails in India. First of all, take the example of the increasing desire evinced, and the sacrifices made, for an English education. Our schools are crowded with native pupils to learn the English tongue; and those classes in our colleges that educate young men for the public service were never so fortunate in their results, or so popular, as at this day. Native Magistrates sit upon the bench. Native engineers contract for our public works. Native civilians collect our revenue, and native surgeons walk our hospitals. Professions like these imply an extensive acquaintance with English thought,—thought the purest, the noblest, the freest in the world,—the thought of Englishmen. And this thought, distilled in books, in inventions, and in lives, is circulating throughout the length and breadth of the land, and disciplining the rising youth of India. Then, Sir, a very correct glass for ascertaining the temperature of the native mind is the Mission school. And can you find a sounder proof of goodwill to England than this, that a bigoted and jealous people like the Hindus should send as many as ninety-five thousand of their children to Mission schools, especially when I inform you that of this number twenty-five thousand are females,—young women and girls? Let me give you another proof. I refer to the munificence of their recent contributions to the Lancashire Relief Fund. It was not, as in some other cases, a grant of the public money, to express a representative condolence to a neighbouring nation. It was not that. It was a sacrifice made by the people themselves,—the free-will offerings of the Hindus for the relief of their fellow-subjects in England. Yes, Sir, to our astonishment we saw that the rocky heart of the Hindu was smitten when England was in mourning; and there gushed forth a stream of sympathetic help that rolled over the barriers of race and of caste to reach and make glad the far-off homes of the English poor. Sir, I trace that extraordinary exhibition, that anti-Hindu exhibition of charity, to what England herself did for India two or three years before. You will remember that when the provinces which had been the principal scenes of the Mutiny were in the grasp of Famine, and their towns and villages were made loathsome by the number of its victims, England saw, and forgot for the while the provocation of Meerut, and the slaughter of her own daughters and little ones at Cawnpore. Her enemy hungered, and she fed him. He thirsted, and she gave him drink. And in so doing she heaped coals of fire upon the old antagonism. At that altar of charity the two nations, I would fain believe, long connected together by the formalities of union, joined their hearts; and that which God has joined by mutual suffering, mutual obligations, mutual dependence, and mutual interest, let no fate put asunder. Whilst speaking of the present Government of India, I should like to tell you something about the assistance which the authorities give us towards carrying out our educational plans. In the year 1860–61 the Government spent £280,000 on the education of our fellow-subjects in India. In Madras they have seventy schools, in addition to their colleges and university; and observe how they select sites for those schools. They will write to the Missionary, and ask whether he is

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able to take up such and such a village; and, if he can, they refrain from interfering with other educational movements. Wherever we have not strength to extend our work, the Government goes before us and plants schools here and there; and the examinations by which the merits of the Masters are tested will satisfy you that these officers are well qualified for the work that they have to do. I know that the holy Scriptures are not introduced into the Government schools, and I cannot agree with all the details of the Government system of education. I would rather that Government teaching were penetrated with Christian truth, and that the Professors and Masters should more largely avail themselves of their opportunities for teaching the only true God and Saviour. But these short-comings shall not forbid me from acknowledging with thanks the great work which Government is now doing by means of its universities, its schools, and its liberal grants in aid to Missionary and other Societies for the regeneration of the people. The Government teaching is secular. It does not profess to overthrow Buddhism, Mohammedanism, or Hinduism; but although it does not profess to do that, it is doing it nevertheless. The scientific teaching of the Government cuts right through these systems, in order to bring its pupils to the other side, and raise them to the intellectual status to which it proposes to carry them. We know that these systems will stand any amount of political change. You might go to India to-morrow, and, holding the sword over their heads, might make every Brahmin profess, at least, to be a Christian; but no sooner is the sword withdrawn, than Brahminism will reassert its sway. When the propagandist of Mecca holds the sword over the head, he silences error; but we put an idea into the mind, and eradicate error. That is the difference. Putting away the question of Christianity, however, the religions of India are doomed to extinction as inexorably as night before the dawn of day; and Government teaching, I rejoice to think, is the star that ushers in the dawn. And we elder Missionaries who have looked and longed for the greater and hallowing light, who have watched through the starless night of India for the first faint rays of morning, are grateful for the signs which indicate that we are nearly at the end of a watch, which some of us had almost thought would never come to an end; and although the sad habit of looking out only to be disappointed makes us sometimes doubt whether the glimmer which is now suffusing the East be not one of those phosphoric exhalations which are the brood of darkness, yet, when we look again, the steady progress of light from the same point of the horizon, assures us that her light has come, and that the glory of the Lord has risen upon India. Let me now direct the attention of this vast assembly to our work in India, and particularly to the work that has been carried on in our Madras District. I can only just touch upon one or two points, but I may possibly have an opportunity of speaking on the subject more fully elsewhere, and our time is short in a meeting like this. Let me say, however, in regard to this work, that, like Lord Clive, we intend to conquer India by means of Indian levies. European Missionaries, unaided and alone, will never be able to convert India. So we draw native young men around us. We wean them from the gross vanities of their religion, and by the teaching of God's Spirit they are enabled to cast from themselves those fictions in which they had trusted as heavenly revelations. We take them into our counsels. They know the Gospel as well as we. They can preach it as efficiently; they can proclaim it before an assembly as eloquently, and teach it in a class as impressively as ourselves; ay, and sometimes more impressively, because Christian truth coming from a Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner can never appear in the presence of a converted Brahmin, once a sophist of the same school. Besides that, the arguments of race and of caste which they adduce so frequently fall to the ground before a man whose presence declares them refuted. And when I have been preaching the Gospel in the highways of India with a converted Brahmin by my side, or a Hindu of high caste, the people have disturbed us by noisy opposition; but he, casting his eye on the tumultuous throng, has hushed them in a moment by some such appeal as this, "Why, you know that Hinduism is all a lie, and you dare not contradict me." Well, these are the men whom God is giving us. These are the men with whom we go forth. They are witnesses of the power of Divine truth, and in some respects such witnesses as I have never seen in any other part of the world. We know that in this country, if a young man is converted, he is encouraged by his friends, and supported by the influence of Christian society; but in India, when a man is converted to God, he must at once abjure his connexion with his family, and necessarily so, for he is a dead man in their

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esteem, and they bury him in effigy. Ah! what a bursting of heart did I see just before leaving India, in a Brahmin, a Mahratta Brahmin, the same caste as that of Nana Sahib, and the hardest of all to catch; but we can fish for them and can catch them, too, thank God! I say I shall never forget the bursting of heart that I witnessed in this young man when his father, an acute Brahmin, brought me up before the court for stealing an "infant;" which infant, by-the-bye, was sixteen or seventeen years of age; but, according to the Indian penal code, a lad under fourteen years of age is an infant. I could not prove, however, that he was more than fourteen, except by the moral certainty of the evidence that I saw before me. But the Brahmin was an acute lawyer, and was his own counsel. The youth stood up also before the court, and it was edifying and encouraging to me—nay, almost overwhelming—when I saw the straightforward simplicity of the lad contrasted with the tortuous examination of the counsel, his own father. The old man said, "Will you not come back to me?" and the boy answered, "In leaving you, I jumped from a rotten branch to a sound one. Shall I now jump from a sound branch back to a rotten one?" The Brahmin thought he should have been able to transport the Missionary for four years; and in case I had been found guilty, I should have been at this moment may be in Burmah, a martyred transport at Moulmein, or somewhere else, with the encouraging prospect of two years and a half more to serve. The magistrate, however, gave his judgment in our favour. There is a different feeling now in Madras with regard to the Missionaries from what there was when our house was broken into for the sake of another convert, Viziarangum. Since that time we have had no more riots. The police, who so dastardly forsook us then, are now but too ready to appear when there is danger of a rising on the part of any of the natives. I rejoice to say, concerning our own education, that the school which I commenced twelve years ago with three boys, now numbers three hundred and twenty. There are, perhaps, nearly one hundred Brahmins among them. We have a collegiate class connected with the institution who are studying for their degree. These are engaged in the study of trigonometry and chemistry; they read such English authors as Shakspeare, Milton, and Bacon, and some of this class are members of our Society and Local Preachers. And what is the process, Sir? Simply this. We take a little fellow into the school, say about seven years of age, when his mind may be supposed to be pliable, vacant, and impressible. We take him up at the A B C station, and we steam on with him in a direct line to syllables, words, and—truths. From the present terminus of history he looks back, not through the mazes of an oriental romance, but over a distinct and lucid chronology. From the present terminus of science he looks back, and is not distracted or intimidated by the hypotheses of an exploded philosophy with which superstition arms herself to make the heavens above, the earth beneath, and the waters under the earth, speak a language which God never intended them to speak. Our Eastern youth looks back over a road of iron demonstration; and when the priest threatens to bring fire upon his head, or withhold rain from his village, his chemical data come to his aid. And when he hears the old men talk gravely of this flat earth, and of the oceans of milk or liquid butter, his astronomical data come to his aid; he laughs at the belief of his friends; he shows them the reasoning, too, by which astrology is proved to be false, and magic to be wicked craft. He smiles at the dotage of old wrinkled Hinduism, shrinking back even from the presence of a youth into her cave of darkness and shame, like a witch whose reign of spell and enchantment is over—a witch before whom the father of that youth looked grave when she passed by. And from the midway terminus of religion our youth looks backward and forward. He looks backward, and sees that the road by which he has come to the knowledge that there is one God and one Mediator between God and man, is as straitly consistent with the human mind, and as clearly laid down, although starting from other premises, as any line of geometrical or historical analysis. And, Sir, as we travel over this grandest of all roads together, the wheels of our demonstration go crashing over the images of Bramah, Siva, Vishnu, and Kali; and the inspiration that drives us along scatters to the winds the myths and the legendary impostures and the holy abominations of Brahminical lore. The young man now looks forward, and we tell him that the path of the mind is none the less bright and certain because our reason and imagination fail us; that then "Faith is the substance of things hoped for, the evidence of things not seen," and that eternal blessedness with God is as inevitable a result of believing in God the Saviour as any sequence in geometry or natural science. This is the way in which

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we separate these young men from the faith and fiction of their fathers. I do not say that we make them all Christians; but they can never return to the A B C station from which they had set out with us. I have known instances where, when they have left our schools, they have plunged into the dissipations of heathenism, and sought to justify their sins by the sanctions of the religion which they formerly believed; but after a long struggle, bewildered and confused, some of them have come back to us, and said, "Ah, Sir, we have found that there is no peace to the wicked," and have bowed their necks to the yoke of the great Peacemaker. Perhaps some persons may say, "Is it necessary to educate all the people in India according to the curriculum of your Anglo-vernacular institution?" No; it is not necessary. We have village schools, and we are increasing them. But this is what I say, and have always maintained, that in the great centres of Hinduism, where Brahminical power and learning are in great repute, the best method of unseating the confidence of the people in the infallibility of their priests is that merciless exposure of Hinduism involved in the thoroughly Christian teaching which we impart to their young men. I am happy to say that the Missionary churches in India are now devoting more of their means than ever they did to the establishment of this class of institutions. Some of our most precious fruits have been gathered from the higher class of teaching. Just let me give you some figures before I have done. There are 185 institutions in all India and Ceylon of this order, and they contain 44,482 youths. I fear that I have been too long. I wanted to take up an hour at least on the Godavery Mission, and half an hour on the Calcutta Mission. I must say a word, just one word, on the first. It was my pleasure to go up the river Godavery some months ago at the bidding of the Committee, and a more interesting journey I never took. We went up through the Central Districts of India, and on the right and left of that stream there were thousands and tens of thousands of poor, simple aborigines; and what a contrast did they present to the jealous and exclusive genius of Hinduism in the South! Every door was opened to us there. They were willing to give us bed and board. They had no temple. They had no Brahmin to fear. It seemed to me in these lovely villages as if the Christian Missionary had nothing to do but to sit down and say, "Come unto Me, all ye that are weary and heavy laden; and I will give you rest." The Shanar Mission of Tinnevelly is the fairest spot in all India, and the reason why such glorious results have been accomplished there is that the Missionaries work among a non-caste people. We began with the high caste. We ought to have begun with the low, and permitted the leaven to work upwards. Where they have begun with the low caste, the leaven is working gloriously. As an instance of it, I would just mention the case of the Shanar women. These poor aboriginal females had received from Christian teaching a higher idea of modesty than had prevailed among them previously; and as they had gone uncovered down to the waist, it occurred to them that Christian modesty should clothe them in the same manner as respectable Hindu women; for what natural modesty, supported by rank, did for these, Christianity would do for them; but as soon as the Mission girls began to clothe themselves above the waist, and put on a neat jacket, the Brahmins said, "This won't do. The nakedness of their breasts is the badge of their non-caste. It shall not be so." And they positively assailed these women, and tore off their dresses. But their husbands and brothers interfered, and exclaimed, "No; our Queen is Victoria. We read in the book that there is no caste now." Christianity had taught them their rights, so they went to law; and although there was a riot about it, I am happy to say that the law prevailed. The Queen was honoured, and God was glorified. With regard to our Calcutta Mission, as we have begun a work there, and are in the sight of the most influential people in India, the honour of the Society is committed to it. We have placed our foot there, and wherever a Methodist Mission plants its foot, there that foot must stand and be supported. They ask for a chapel for an English service, and you ought to give them one. The population is not Methodist, although there is a large sprinkling of good people; but they want help just now, and if you send a Minister there, and give them a chapel, you will thereby make a base for your Mission in Bancoorah, of which we have heard something in the Report. One word more, Sir. We owe a great debt to India,—a debt which has not been discharged, because they turned our own cannon against us. Glory be to God, we are not like Russia, who punishes insurrection with the forfeiture of rights and the extinction of liberty. When I was at Cawnpore, I stood over the well into which two hundred and four women, our own fair sisters, were hurled the dead and the dying; for they

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were hacked in hot haste, lest Havelock should be upon the rebels, and arrive in time to redeem the wretched captives. And I walked over the ground of Wheeler's entrenchments, every inch of which is made classic by some of the purest blood that ever was shed in the protection of virtue and in the vindication of innocence. And there, too, were the ravages of the avengers in villages depopulated, in property confiscated, and in that red promiscuous carnage that followed the exulting revenge of the British troops; and I thought that the blood of Abel had done all that it was needful to do. I thought that there was "a blood which speaketh better things than that of Abel;" and that, as in the fury of our retribution we had heaped a whole hecatomb of victims upon the altar of justice, it was now our duty—ay, our bounden duty—to conduct these miserable idolaters to Him who showeth mercy; for surely in God's sight even we Christians, although we have been brought by our Christianity to the true temple, ought not proudly to contrast ourselves with "this publican" who stands outside. In God's sight, we have little to pride ourselves upon in reference to the justice of our doings in India. It may be a private opinion of my own; but I have thought that one of the causes of the Mutiny in India was the absorption of Oude. I still think so; and what the people there are given to understand by annexation is, I am afraid, extortion. But let that be. Don't let it be published, as it is a matter entirely between ourselves. But if we had any advantage in that great struggle; if we were superior to the Hindus then in the bravery and endurance of our troops, in the martyred heroism of our women, in the faith of our negotiations, and in the justice of our cause, we owe that advantage to higher sentiments, purer laws, and a sublimer faith. Let us inculcate those sentiments, establish those laws, and preach the sublime faith of Christ crucified, and a hundred and seventy-five millions of people will rise up and call us blessed. They will run a race with us in enlightened obedience to the Sovereign, in the pursuit of science, and in the cultivation of art. They will cast off the weight of their enormous superstitions and the besetments of their castes, and will come with us to the knowledge of the true God and Jesus Christ whom He has sent; and having come there with us, they will share in the glorious labour of extending to remoter tribes that knowledge which must "cover the earth as the waters cover the sea."

The CHAIRMAN: You have already greeted the contribution of Cornwall to the funds of the Missionary Society, and the noble part it has borne in producing the income of the year. I am now about to introduce to you a Representative from Cornwall, and I rejoice that we have such a layman present to be associated with the mover and seconder of this Resolution,—Thomas Garland, Esq.

MR. GARLAND (who, on presenting himself, was received with a cordial welcome) said: Mr. Chairman, coming myself from that remote tract of the island which reflects the last rays of the setting sun, and gazing upon this multitudinous sea of faces, I yet feel myself not as a stranger, but as come on a friendly visit to a great family party. It was beautifully said by one who was present on the morning of Lord Nelson's funeral that, on that mournful occasion, no one man appeared to be a stranger to any other man. They all felt related by the ties of a common anguish. If a communion of sorrow can thus bind together in contagious sympathy of brotherhood a miscellaneous crowd, surely the high and blessed aim and object for which we meet this morning must bind a body of Christian men and women in the bonds of still warmer sentiments and nobler relationship. Now, this meeting has peculiar interest on a ground that has already been adverted to. It is the first great meeting of the parent Society since the Jubilee Fund was formed. Just immediately after such an effort as that—an effort which, perhaps, some would call spasmodic—it would not be very surprising if we witnessed something like the symptoms of a slight collapse. But we do not witness it, I think, in this vast audience. We saw nothing of it when we assembled on Saturday morning at the London Tavern. No, Sir, the fountains of love opened in so many hearts do not seem to have run dry; and I very much doubt whether there is even less money in our pockets. I believe that if any daring speculator were to purchase the gold and silver which are left in the pockets of the Wesleyan Connexion this day, he might safely take it at the amount at which it stood previously to the Jubilee, and that he would be no loser by the transaction. But in reference to the subject of our Jubilee, I am going to hazard a prediction. We live in times distinguished by the intrepidity of adventurers into the domain of prophecy; but I don't pretend to follow in their steps,—repelled partly by the natural difficulties of the subject, and partly by the feeling expressed by the poet Gray, as an apology for not engaging in the study of metaphysics, that

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not having the optics of a cat, he was obliged to forego a pursuit in the dark. Notwithstanding that, however, I venture to hazard one prophecy, stretching a long way beyond that great prophetical epoch of which we have heard so much—the year 1867. I am going to tell this audience something that I most unhesitatingly predict will be accomplished in the year 1889—a year which, so far as I can now look forward and forecast in my own mind the procession of Connexional events, will be nearly contemporaneous with the third Cornish Conference. Now, Sir, when that year shall arrive, unless the men who have the management of your financial affairs shall be men of lower genius then than those who now manage them, they will reason in this way: they will say, that "in the year 1839 there was a grand appeal made to the whole Connexion on behalf of what was termed the Centenary Festival. A quarter of a century afterwards, a similar appeal was made on behalf of what was called the Missionary Jubilee. Well, now, twenty-five years more have elapsed, and it seems fair to assume that there has been going on a similar accumulation of strength, which would enable the Connexion as it now stands to bear a similar pressure without any difficulty; and it is only just changing the term 'Centenary' to 'Jubilee,' to justify a similar appeal to that which we witnessed in 1864." I feel as confident as any man can be of his own existence that that will be done; and I wish practically to prepare the younger part of this audience, that they may look forward and take this into their calculation with reference to the future. And why should this not be the case?

The Resolution having been put and agreed to, some verses were sung, whilst the collection was being made.

The PRESIDENT: The Chairman desires me to announce that the next Resolution will be moved by the Rev. Henry Piggott, from Milan.

The Rev. HENRY J. PIGGOTT, who was received with great cordiality, said: The Resolution that I have been requested to move is as follows:—

"*That the opportunities now providentially offered for Missionary labour in many lands, viewed in connexion with the liberal support annually afforded to this Society, and to other kindred Societies, and with the reported results, encourage the conviction that the work in which the Society is engaged, may with confidence be commended in earnest prayer to the favour and blessing of the common Father nd common Saviour of all mankind.*"

—Often and often when I have been in Italy I have thought, "O, how I should like to stand in Exeter Hall, to speak about Italy to our good Methodist public!" and now I could almost wish I were back in Italy again. But there was one view presented by the last speaker, which I thought a very happy and encouraging one—namely, that this is a great Methodist class-meeting; and if I can only catch that kind of feeling, I am sure I shall be able to speak to you as my heart already does. I come from Italy, the land of poetry and romance; —but if you expect to get any poetry or romance out of me to-day, you will be disappointed. I shall try to give you as much hard matter-of-fact as I can, in the short space of time which has been allotted to me. I cannot speak more to the point about Italy, than by calling to mind the questions that have been proposed to me since I landed upon these English shores. I think these questions will serve me as a sort of index of the principal subjects relative to the Italian evangelical work, which are eliciting the curiosity and the interest of British Christians at the present moment. Now one question that has been very often asked of me, relates to the religious condition of the country at large, the state of feeling of the Italian public with regard to Popery, and with regard to our evangelical movement there. Now this is a question very difficult to reply to. It is very dangerous work, generalizing on a subject like this. I believe that a good deal of mistake has got abroad among English Christians, by reason of a too hasty generalization, as to the present state of the Italian public. I shall take care to be as cautious as I possibly can in any statements I may make; and if I do make any very broad statements, I hope you will do the caution for me, and make the deductions that are necessary; because no broad statements can be made to which there are not a thousand exceptions. One very important thing which strikes an observer when he enters Italy and travels in that country, is, the antagonism between the present position of the Pope and the Pope's followers, and the national mind. I do not know anything that comes out more obviously than this. You cannot take up a journal, but you see it. You cannot look at the caricatures in the windows, but you see it. You cannot speak to a man in a railway-carriage, but you discover it. Go where you may, speak with whom you may, you will find, whatever may be the reason and whatever may be the upshot, this fact, that the Pope has placed himself and his true and devoted

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followers in one camp, and that the great national heart and mind of Italy occupy another camp. I find that Roman Catholicism—that Popery, as such, has still great influence amongst the *aristocracy* in Italy, especially in the old province of Piedmont. I find that Popery has great influence still over the *women* in Italy. I don't know that it can be explained, whether any metaphysical explanation can be given. But the fact is as I have stated it, and whether we go into the towns or the villages, Popery still retains a wonderful hold on the women of Italy. A good man sometimes comes to our meetings. He listens to evangelical preaching, he is convinced the truth is there, and he says, "I will join these people;" but when he goes home, he is assailed by the persecutions of his wife, and his sisters, and his aunts, and all his female connexions to the fourth and fifth degree of kin, and then he renounces his good intentions, and we see no more of him. Sometimes we take a place for teaching, the contract is all but drawn out, we think we have found rest for the sole of our feet. But the good man lets out the secret at home; his wife goes into the confessional and confesses to the priest, and for the sake of her soul's salvation she is ordered to put a stop to the contract; and after all the contract is annulled, and we are just as we were before. Again, Popery has immense power over the poor country people. It is the only religion they know. They believe it to be Christianity; they believe that Protestantism is not Christianity. They are told that it is a negation of Christianity, that Protestantism is atheism, that Protestantism is everything that is bad; and if you could read the stories taught in the schools and from the pulpit of the lives of our great and noble-hearted Reformers, you would be scandalized, horrified. These poor country people, instructed by the priests, regard our work with abhorrence, shrink from us as if there was contagion in our touch; yet very often the weapon of calumny and falsehood that the priests have used, we have wrested from their hands, and turned it against themselves. These poor people, for instance, come to our preaching. They say, "These men believe in God, but the priests say they do not;" they say, "These men believe in Christ, but the priests say they do not;" they say, "These men speak of the atoning Saviour, and the priests tell us they are Atheists." They inquire, "How is this?" Then the light breaks in, and the truth wins over these simple-hearted country folks. Another question which has been asked me by many persons is this,—"What are you doing in Italy? You go forth into the midst of these elements,—Popery on the one hand, infidelity on the other, and indifferentism among the masses,—and what impression are you producing?" Let me not speak first of ourselves. We are new comers in the field. Others were there before us. The Waldenses were there before us,—that noble people so wonderfully preserved of God in the secresy and solitude of their valleys from the contamination of the evils by which they are surrounded. That people—they never were Protestants, because they never had any Popery amongst them to protest against—the Waldenses, despised by the Italians, persecuted by the Italians, through long ages, have come down from their mountain valleys, and have become teachers of the truth to the Italian people. They are doing a great work in Italy, and I am happy to bear testimony to the value of that work. There are other Churches that generally go by the name of Free Evangelical Churches. They have sprung up amongst the Italians themselves, and find favour with a large class of the Italian people. Then there are agents belonging to other Missionary Societies. For instance, the Americans are employing agents, and I have lately heard that our Baptist friends have likewise sent some agents. Well, now, what are we ourselves doing in Italy? When I think of the short space of time which God has permitted us to labour there,—when I think that two years ago we had scarcely an agent in Italy,—I am constrained to lift up my heart in devout gratitude to Almighty God for the wonderful and unexpected manner in which He has blessed our labours in that land. We have now about eleven native agents labouring as Evangelists. We have some twenty-five other agents labouring as colporteurs or school-teachers. In all, we have nearly forty agents sustained by this Society labouring in that country. We are occupying three, at all events, of the principal capitals of Italy. We are, by God's blessing, doing a good work in Milan, the wealthiest capital of Italy. We are doing a work at Naples, the most populous capital of Italy. We are also doing a work at Florence, the capital of Italy so far as regards art and literature. Not only are we occupying these great centres, but we are working upon the smiling banks of the Lago Maggiore. We are working at Parma, the ex-capital of a Duchy—Parma, where are the masterpieces of the pencil of Correggio. Then,

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again, on the magnificent Gulf of Spezzia we are also carrying on a good work. In many other places God has blessed us in the opening of churches and schools; for we pay attention not only to the work of direct preaching, but to the school work, which in many cases is the more important of the two. So much for a hasty glance at the geography of our work. Now let me say a little on what one may call its geology. I may be asked as to the strata of people we gather into these preaching places, and the influence we bring to bear upon them: how can this be described? I know one question that will come from the great Methodist heart. It will be,—"Are you doing a converting work in Italy? are you not only bringing Roman Catholics from Romanism to Protestantism, but are you bringing sinners to the foot of the Cross? are you winning trophies for the Lord Jesus?" I thank God that we are. I thank God that the blessing of the Holy Spirit has not been wanting to us. I could narrate individual cases of conversion. I could tell of an Italian Professor who with his wife and children has by the blessing of God been brought to a knowledge of the truth by our means; but I should doubt my prudence if I mentioned the name; for I know that what I speak on this platform will be read in Italy. Let me mention one case to illustrate this aspect of the work. A little way out of Milan is C——, a place famous for its sanctuary of the Madonna. Two or three times a year special trains run for the accommodation of the crowds of people who attend the festival of the Madonna. The Madonna has a sort of vestment, which is every year cut up into shreds, little bits of which are sold by the priests at so much a piece to the poor people who attend the festival; and it is somewhat strange that although the Madonna is very little, and the garment must be very small, there is always enough for all purchasers. I suppose the vestment has something of the miraculous power of the widow's cruse of oil,—the power of multiplying itself according to the exigencies of the case. When the railway was laid down crossing the road leading from C—— to Milan, the people considered it an insult to the Madonna, and tore up the lines of rail, and the assistance of the authorities was required to put down the tumult. Some twelve months after, a colporteur connected with this Society went to C——. Several young men gathered around him, and asked what he had that was new. He showed them several works, and amongst others the New Testament. They told him they had had all these for a long time. He inquired, "How did these books come into your possession?" I hope I shall not be doing any harm to anybody's interests when I state that it was a priest who had circulated the books amongst them secretly; he being an exceptional priest, one of those who are excommunicated by the Pope, and only upheld by favour of the Italian Government. These young men expressed a strong desire that an Evangelist should come down to preach at C——. We sent one from Milan. There was no room large enough, and he took his stand on a balcony and preached in the court-yard to an immense concourse of people, who conducted themselves in as orderly a manner as any audience in this country. He went again and again. In time it became necessary to seek some shelter for the people, and to think about establishing a church, and at last we took a hall. The work grew. By and bye a school was established, and sinners began to manifest a care for their souls, and before I left Italy I went on two Sundays to preach. I addressed the Sunday scholars in the afternoon, and administered the Lord's Supper in the evening to fifty communicants, who manifested as serious and deep a feeling as any congregation I have witnessed in this land. So I can thank God that converting work is done in Italy. But, after all, we want more of this. There is a great deal of mere intellectual conversion; there are a great many who come to our preaching-places simply for the sake of controversy, and many would join the churches; but when we speak to them of their souls, we find they are only leaving one set of opinions and embracing another. We feel that on the heads of the evangelists, of the school teachers, and of the members, we want the baptism of God; and if there is one thing for which I would plead with the Methodist public more than another, it is that they, in their closets, will implore the blessing of God for a good old Methodist revival. We want to see sinners stricken down under the power of God's word; we want to see a sense of sinfulness awakened in their hearts; we want to see the Cross of Christ magnified in the conversion and salvation of immortal souls. There is yet another point on which I wish to say a few words. I have been asked as to the form which we are giving to our work,—Is Methodism growing up in Italy? Still we don't want to talk about Methodism, but about Christ. When wants arise, we try to meet them as God by His Holy Spirit

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may suggest to us. I must now make an appeal. The Committee say that they cannot give us more money than they have assigned to us. Now, all that has been assigned to us is already pledged, and perhaps more. Here, then, we are. We cannot move a step forward. We cannot do anything more than we are doing, unless the Methodist public will rise and help us. We are thankful to the Committee for what they have done for us amidst all our difficulties. With the pressing claims of other Missions, and the consciousness that they were getting deeper into debt, they have dealt with us liberally. But, O, if we could have a little more money! We don't ask for men. We are glad to work with men of the country. We think the agents to be made and God-made are there. We want to work by native agents—made preachers by the Spirit of God. But we do want money. We have no fear of not finding men; we have no fear of not finding openings. The whole country is open. There is not a large city or village in Italy where we could not gather a congregation or plant a church. I received several letters a week before I left Milan, begging me to send evangelists to various towns and villages in the north of Italy; but I have not been able even to promise them any help. We appeal to you on behalf of Italy. And why? Because Italy is in a state of transition; because we do not know how long the door that is now open may remain open. But if it were shut to-morrow, I am assured that such a work has been done in Italy that it will never die out. Still we don't know when the door may be shut, and therefore we appeal to you. We appeal because we believe that God has called us in a most special and marked way to Italy; we believe that He has called us, not as Methodists merely, but that He has called the Protestant Christians of this land to labour in the Italian field. How wonderfully has God in His providence thrown open Italy! How wonderfully has He blessed that land! What a marvellous thing to see for the second time in history the nation rising into new life! We want this national life to be baptized and made spiritual life, and then it will become powerful life. We appeal to you again, because, whatever you do for Italy, you do for Europe, you do for the world, you do for humanity at large; remembering this, that a blow at Popery in Italy is a blow at the very throne of the Pope. You make his very throne itself totter. Once dispossess the Pope of Italy, and I believe you have given to the prophetic beast his death-warrant,—that fatal wound of which he will one day expire. And then we appeal to you, because in Italy you have to deal with a nation already cultured. We know that the soul of the Fijian is as precious as the soul of an Italian. So far as the Fijians are concerned, it is as great a blessing for that whole nation to be turned to Christ. But when these barbarous nations are moved to Christ, they are not yet prepared to go and influence other nations. If, however, we get the Italians converted to Christ,—the Italians with their subtle intellect,—the Italians standing abreast of us in the march of civilization,—see what a mighty army for Christ we shall have. On these grounds we appeal to you to do something for Italy.

Mr. JAMES HOWARD, Mayor of Bedford, said,—Mr. Chairman and Christian friends, I feel that some explanation is due to you as to why I occupy so prominent a position to-day. Our excellent friend, Mr. Arthur, wrote to me to say I must come: he put it in the imperative mood, and I thought that Mr. Arthur was too good a man and too devoted a man to say nay to. Sir, I have great pleasure in seconding the Resolution, which has been so ably moved by the last speaker. To my mind, at no time in the history of Missions had their friends more cause for hopefulness and thankfulness than at the present time. When the Israelites of old compassed the city of Jericho, and day after day passed without any sign that there was a rent in its great and strong walls, they still laboured on. This great Society and other kindred Societies have been for years compassing the great walls of idolatry, ignorance, and superstition: and is there one in this vast assembly who doubts that the time will come when the walls of superstition and ignorance will fall down as did the walls of Jericho, and not one stone of them remain upon another? We have heard from Mr. Jenkins what breaches have been made in the walls of superstition in India, and we have made even a breach in the great wall of China. And what shall we say of that country from whence the last speaker came? Why, the very centre of these walls of intolerance and superstition is shaken; and but for French troops and French bayonets they would topple over. Depend upon it, the time is not far distant; and any one who looks with intelligent faith at the signs of the times must be convinced that the period is not far distant when the Gospel shall have free course and be

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glorified. We have heard from the last speaker something of Italy; and perhaps it would be pleasing to this great Christian assembly to hear of one or two incidents connected with that great and illustrious man who has recently left our shores. When we had the honour of seeing that distinguished man at Bedford, we took care before he left to present him with a copy of Bunyan's "Pilgrim's Progress," subscribed for by the Sunday-school children of Bedford, Bunyan's town. It afforded me great satisfaction to give him some explanation of that book, and to receive a promise from that noble man that in his island home he would read it. I am sure you will also be pleased with one farther incident, and then I have done. When my aged father, who is present, addressed Garibaldi after luncheon, he spoke to this effect: "And now, General, after having wished you long life and happiness, allow me to express a fervent hope that after all the storms and battles of this life are over, and you come to the end, it will be *peace*." The General, fully comprehending the meaning, seized my father by both hands, and, some bystanders say, with tears in his eyes, said he never should forget the remarks or the day when he came to Bedford. Let us hope that the General will read attentively that book of which I have spoken, and then perhaps he may have good reason never to forget the day he came to Bedford. With these few and imperfect remarks, I have great pleasure in seconding the Resolution.

The PRESIDENT of the CONFERENCE said: There were some among the contemporaries of the primitive Christians who were entitled to the term "beloved brethren" upon this ground: We send unto you our "beloved brethren, Barnabas and Saul,—men who have hazarded their lives for the name of our Lord Jesus Christ." Twenty years in the West Indies, and, almost immediately after his return to England, six or seven years in Western Africa and the Cape Coast, entitle a man to be distinguished as a man who has "hazarded his life for the name of our Lord Jesus Christ;" and such a man is the Rev. William West.

The REV. WILLIAM WEST, in supporting the Resolution, said: Mr. Chairman and my Christian friends, it is not my intention, at this advanced hour of the meeting, to inflict upon you a speech; but when I tell you that I stand here as the representative of the entire Wesleyan Missions on the West Coast of Africa, you will acknowledge with me that the man who, for several years past, has had those Missions under his charge, the Districts of which extend along a seaboard of about 2,500 miles, and reach into the interior in some places 60, in others 150, and in others nearly 200 miles; Districts which comprise our colonies of Gambia and Sierra Leone, the protected territories of the Gold Coast, the kingdoms of Ashanti and Dahomi, and the towns of Lagos and Abbeokuta,—the man who for several years has had charge of these Missions, if he has a tongue in his head at all, has something to say about them. I am very much obliged to you, my friends, for your kind reception of me, but I hardly know where to begin. It was my privilege to visit Abbeokuta before Mr. Champness was appointed there; and I have taken the opportunity of visiting that large town since Mr. Champness left it; and so far as our beloved brother is concerned,—for I hold him in the highest estimation, and cherish for him the warmest affection,—I am prepared to say that if Mr. Champness, in the order of Divine Providence, should never go back to Abbeokuta, far distant will be the day when his name will not be remembered. The Wesleyans were the first to enter Abbeokuta; and down to the present day many of the people say that Abbeokuta belongs to the Wesleyans. Our Committee, however, who have always been straitened in these matters, and are straitened perhaps now more than ever, were not able, at the time when that place was first entered by one of their agents, to avail themselves of the opening which he had very happily made; but I am thankful to be able to say, that soon after the return of your first Missionary from that town, the ground was taken up by the Church Missionary Society, and they have worked the ground well. It may also be gratifying to you to know that certain distinctions are not so broadly marked there as in our own country. The very last Sunday I spent in Abbeokuta, I preached in the largest Episcopal church in the place; and shortly after I left that town Mr. Townsend, who is the head man among the Church Missionaries there, occupied the Mission platform in our own chapel. I am very much obliged to our Committee for the very efficient Missionary whom they have sent to occupy Mr. Champness' place. I believe that he is just the kind of man, next to Mr. Champness himself, for such a position as that. But I do hope, although I sometimes doubt, that he will himself be permitted to go back and re-occupy a place where he

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has gained the affections of the people to whom he more immediately ministered, and the confidence and respect of all who knew him. Perhaps, although Abbeokuta is open, there is not a Station on the West Coast of Africa which requires a more judicious man than that. I would say a word to counteract the influence which might possibly result from a book which has been brought recently into circulation. I would remind those who read that book, or are likely to read it, that the hand which penned it is the hand of one who is the advocate of polygamy, that the author thinks caste is an admirable institution, and would, if he had his will, banish every Missionary from that dark and benighted coast. In my opinion there is no confidence to be placed in the statements which he makes.

The Resolution was carried unanimously.

MR. WILLIAM SMITH (of Gledhow) moved the next Resolution to the following effect:—

"*That the general acceptance of the suggestion that the Jubilee of the Wesleyan Methodist Missionary Society should be celebrated during the year commencing October*, 1863, *being then fifty years since the formation of the Society in Leeds in the year* 1813, *has been manifested by the favour with which Jubilee Meetings have been welcomed in every District in the Connexion, and by the liberal contributions which have been paid or promised to the Jubilee Fund; that the refreshing influences which have attended the Missionary Lovefeasts and other Jubilee services are cause for devout thankfulness to the Author of all good, who has thus given to His servants the seal of His blessing, and for joyful congratulation to the friends of the Society in regard to its present position, and of confident hope for its prosperity and extension in the future.*"

He said: I consider it a very great honour to move this Resolution, and I will say but a few words, which I trust you will allow me to say, as I was one of the originators of the first meeting held in Leeds fifty years ago, and I believe my esteemed friend, Mr. Thomas Jackson, and myself are the only two persons on this platform who were in Leeds at the time. I have been fifty years a member of the Methodist Society, and never expected to see this day. I have been, to the best of my ability, a supporter of Methodist Missions for upwards of fifty years, and was one of the first contributors. I am happy to see that the cause is prospering, that God is with us, and giving us great success. I have no doubt that, before long, we shall see our income increase from £184,000 to £200,000. That day is not far distant. I feel that I should like to add something about France, which I believe has not been alluded to. I have lived in the South of France for the last three winters; I have attended Missionary meetings there. The brother of Sir John Lawrence, the present Governor of India, presided at one of our Meetings. We had some very good speeches, and a very fair collection. The English who live at Biarritz attended, and we raised from £12 to £15 for the French Protestant Church. I hope to see the day when we shall have a Methodist Missionary Meeting there. We owe a great deal to the French for our success as a commercial people. You all know it is a matter of history that the French Protestants have been a most persecuted people, and from the time of the Reformation nearly two millions of Protestants have been immolated and destroyed by persecution. Since 1789 there has been full liberty to Protestants in France; and a Protestant may become Minister of State, and even the Emperor himself. These remarks bring me to this: that I think we ought to do more for Methodism in France than we are doing. There is a great field open for our exertions. We must remember that in consequence of the repeal of the Edict of Nantes by that wicked man Louis Quatorze, the silk manufacturers came over to Spitalfields; and on this account we owe a debt of gratitude to France.

The REV. DR. CROOK, of Dublin, seconded the Resolution. He said,—Mr. Chairman, I am glad to be present at this meeting in this Jubilee Year. The Jubilee services in Ireland were attended with remarkable influence, and have left an impression that will not soon be forgotten. I rejoice that we have heard from the gentleman who occupied the chair—who is perhaps the foremost man in the Established Church in Ireland—the testimony he has borne to the indirect effect of Wesleyan Methodism throughout the world. He is a gentleman who stands foremost as the representative of our great University in Dublin—foremost as one of the most staunch Protestants that our kingdom affords; and what we have heard from him as to the influence of Methodism is but a type of thousands of instances of the power which this glorious system of Methodism has exerted in the world. Mr. Piggott has told you about Romanism. I could not help saying to a gentleman

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near me, "He has yet to learn what Romanism is." The capital of Romanism may be Rome, but the stronghold of Romanism is Ireland. So conscious are the Romanists of this, that there are prophecies on record in some of our books that when Romanism is overthrown in Ireland, it will be overthrown in the world. I believe the grand means of reaching the Popish population of Ireland will be by fixed agents working amongst them, making the men feel that you love them, are ready to die for them, and that you will work for them, and that by the grace of God you will not be content to see them the victims of a soul-destroying superstition. I have witnessed glorious scenes. We have no congregations like this to try a man's nerves, but we have in some little cabins a chair for a pulpit, and some twenty or thirty people for a congregation, and we have seen tears fall from their eyes as they have heard the story of redeeming love, and we have witnessed them, as they came under the power of the Gospel and of the grace of God, in the conscious possession of salvation through faith. That is not our only work. I am a great believer in Bible classes; and I have been delighted, again and again, to gather round me the children of Connaught, and strive to teach to them, in the Bible class, the glorious plan of salvation. I remember one place, in a wild and barbarous district, where I had a class of about sixteen. It was what we call a common country farmhouse; the whole of the building was on one level, divided into three rooms, and the middle one was my preaching-place, my sleeping-place, and everything else when I was there. One day, I was conducting a Bible class there, and I found that the door would not keep shut; and as there was a very unpleasant draught in consequence of that, three or four times I got up to shut the door. By-and-bye, as it opened again, I went to look what it was that made the door open so frequently, and there I found as many people in the outer room as I had inside. I found a little servant boy there with his Testament, and as I was going over the lesson inside, he was going over it outside. You may be sure that I did not leave the door shut then. I believe there is something of that sort of work needed to meet the wants to some extent of Ireland. That boy is not in Ireland now: he is in America; he is not a Roman Catholic, but a Protestant. I say there is a debt of gratitude owing from Great Britain to Ireland, and you ought to see to it that that country is thoroughly evangelized. There is the question of honour, too. I like to come to England, and say in the presence of the grandest assembly to be found in England, Your duty binds you to us. You heard to-day from Mr. Jenkins about the grand superstitions, the awful superstitions, the powerful superstitions of India. Who ever thinks of Brahminism coming over here? Who ever thinks of the system of Confucius coming and taking our Bibles from us? Who ever thinks of any of the systems of heathenism coming over here? But Romanism is the most dangerous system of error in God's earth—it is so powerfully and alarmingly aggressive. The Romish Church has an enormous Mission Fund, and half of it is expended in England. The Romish Church has agents, and the greater part are secretly working in England. The Romish Church has aspirations, and the highest of them is to see this isle devoutly sitting at the feet of the Pope. The Romish Church has prayer-meetings, and what is their object? The conversion of England. We are told by a very old writer that it is lawful to be instructed by an enemy. I would that the Protestants of England would learn all that Romanism could teach them, and that they would carry the war into the seat of Popery. I should like to see some ten or twelve stations marked out in the midst of the Popish districts of Ireland, and have Englishmen who would work there for the evangelization of the centres around them. I should like to see, once a year at least, through every chapel in our Connexion, prayer-meetings that God would pour out His Spirit on Ireland, and free us from this desperate, this terrible, this soul-destroying system of superstition. I do not think that anything would make the heart of the Pope tremble like that. Nothing would make the Romish Priests in Ireland tremble so much. Some few years ago, nothing made the Romanists in the north of Ireland feel so terribly as the late revival. They are a priest-ridden people, and there was a tremendous effort put forth to suppress that revival. Let the Protestants of Britain earnestly plead to God publicly and privately and avowedly, that He would roll away from Ireland that fell system of superstition; and in that respect you can in part pay your debt. But not merely self-interest, but the highest motive by which a Christian man's heart can be actuated—loyalty to Christ, binds every Christian in this congregation to try to do what he can to overturn Romanism in Ireland. Take your Missionary records, and you will find at Tahiti and all through

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the world, that wherever your Missionaries go, they are soon followed, if they have not been preceded, by the agents of Rome. Where are those agents made? They are got at Maynooth, kept up by Government to subvert the faith of your own Church, and trained to spread the most terrible superstition that can possibly be found. If we would be loyal to Christ, let us do what we can, and let every member of this congregation exert himself by prayer, by effort, by increased contributions, to try and support the work of God in Ireland, that the truth, that truth which alone can destroy error, may have free course and be glorified there, and thus our Saviour's cause be advanced.

The Rev. W. BUTTERS, Representative of the Australasian Conference, in supporting the Resolution, said: Mr. Chairman, it is no part of my intention to occupy the attention of this meeting for more than a few moments. That field which I have the honour to represent extends over a vast space of country: from Western Australia to Queensland, and from New Zealand to the Friendly Islands, embraces about 50° of longitude. It is not yet fifty years since the first Wesleyan Missionary was sent there, and now, by the blessing of God, we have scattered over that vast extent more than 1,000 sanctuaries, in which about 200,000 people are wont to worship, and fall down and kneel before the Lord their Maker, and where there are at this time somewhere about 50,000 communicants. A few years ago all the places that were occupied by us in the Australian Colonies were Mission Stations. Now those Stations have become Circuits, and we have more than a hundred of them, as much like your own English Circuits as the circumstances of the country will admit. Our people build their own places of worship, they sustain their own ministry, they support their own Sunday and Day-schools. From their own Contingent Fund they spread the Methodism that they love in the outlying and thinly-populated districts of their own Colonies, and, by God's blessing, carry on a great work. But, Sir, it is no longer Mission ground, and I suppose that on that part of the once Mission field it would not be in place for me now to dwell. Years have happily passed away since we drew upon you, Sir, as Treasurer of this Society, for a shilling towards the support of the Mission in the Australian Colonies. One circumstance which has seemed to me to invest our work there with interest, is the way in which it provides for the reproduction and perpetuation of itself. This has been remarkable from the commencement. Wherever our Colonial members and settlers have gone, the Missionaries of this Society, and since then the Ministers of the Australasian Conference, have gone after them. At this day, some of our most diligent and effective pioneers in the outlying Districts of the various Colonies of Australia are young men who were converted to God there, and who never sustained any relationship to English Methodists or English Methodism. I know stations that were called into existence by the expenditure of from £50 to £200, or, it may be in some instances, £500, which after some two or three years raised in Missionary subscriptions an amount equal to the entire cost of their establishment, and now every year supply to this Society in Missionary subscriptions a larger amount than was expended in the establishment of the Missions, which are now Circuits. I myself, Sir, when I had the honour of having charge of the South Australian District, have received into my study a young man, and have given him a cheque for £25, with instructions that with that sum he was to purchase a horse, and saddle, and bridle, and then I have supplied him with £5 additional, and told him that I hoped to hear nothing more from him upon financial matters. And with that and a very little additional help he has been able to get on to the end of the year. Australia, though by God's blessing now financially independent of the Missionary Society, owes this Society a deep debt of gratitude; and if you could have seen the tears of grateful joy that I have seen in the wastes of Australia, and if you could have heard the expressions of thankfulness to God and to the fathers and founders of this Society for sending Missionaries there thirty or forty years ago, you would have felt that you were richly rewarded for your contributions and toils. Our people are as loyal to English Methodism as the Colonists generally are loyal to the British throne; and I am persuaded that if I were known by them to be standing here to-day, they would hold me as an unworthy representative if I did not express to you, and through you to the subscribers of this great Society in every part of the world, our deep and abiding gratitude for what you did. You did the right thing, and more than that, you did it at the right time. You placed us in a position, when the gold was discovered, and when there was a large influx of population, to take advantage of those circumstances; and if we have now in some of the Colonies of Australia a position and power peculiar to

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ourselves, we owe it to your kindness and liberality, in years gone by. It is to the honour of this Missionary Society, that it was the first to break the virgin soil in the great Colony of Victoria. Joseph Orton, the Chairman of the Van Diemen's Land District, was sent over to see what could be done for the aborigines of that country; and it was while he was upon that errand that he unfurled the banner of the Cross, and preached the first sermon delivered in Victoria. New Zealand is partly Colonial and partly Missionary, and there we have two classes of Circuits. There is the English settlement, where we expect the people to pay the expenses of their own Ministry; and there is our Native work. That has been greatly disturbed, as the Report states, during the past year. The war of the Maori with the Europeans has affected very greatly the prosperity of some of our Mission stations. But all is not dark even there. There are at this day many Native Christians who are faithful to their God, and faithful to the British throne. I was delighted to hear in the Report the statement that in that war there has not been one solitary Native Teacher who has been disloyal to our beloved Queen. The man from whom the information came that it was the intention of the rebels to attack Auckland and destroy it, was one of your Native Teachers, and, through his instrumentality, conveyed through the then President of the Conference, much bloodshed was doubtless prevented. What about our South Sea Missions? When I was about to leave Australia, a little more than twelve months ago, I applied to our Missionary Secretary, who had himself been some years a Missionary in the South Seas, asking him if he could supply me with one of the idols of Tonga. I knew that a few years ago every inhabitant, from King George downwards, was a worshipper of idols, and I thought they might have preserved some. When I asked for one as a curiosity, he expressed his regret that he could not comply with the request, and said the greater part of them were burnt years ago, and the rest of them ignominiously "cast to the moles and the bats." There "the idols He has utterly abolished." But if there are no idols on those Friendly Islands, there is something. King George, having abolished slavery throughout his dominions, and given to his people the right to elect a Parliament, prepared a Code of Laws, which you have printed in your Missionary Report. A little more than twelve months since that code of laws was placed in the hands of the Attorney General of one of our Australian colonies. He read the document, and avowed his belief that it was the production of some clever Englishman, who had been bred to the law. When told that it was the work of King George and his senators in Parliament assembled, he said, "The world's history does not supply a parallel to this;" and asked that he might be enrolled as an annual subscriber to the Society; and more than that, he mentioned his impression that, having access to Government officers, to whom some of us had not access, he might possibly gain something from his friends, if we would permit him to do so. Fiji and its horrors have often been depicted here. I shall not soon forget the late lamented John Waterhouse bringing with him some singular relics of the barbarity and cruelty of the people. I had in my possession for some time the drinking-cup of one of the chiefs of that country; the cup out of which he was wont to drink the blood of his victims, as he drained it warm from their veins: that cup was made of the skull of a chief who had been slain and eaten by the man who had preserved it for that purpose. But God has been raising up there a glorious agency for carrying on this work. I have in my hand a copy of the Minutes of the Australasian Conference for this present year. I find that we have now employed in the South Seas, leaving out New Zealand, sixty-five Missionaries and Assistant Missionaries. It is fair for this meeting to ask, "Whence come these men?" I have the answer. Seven of them were sent out from England by this Society; fourteen of them were raised up in the Colonies, and sent out by our Australasian Conference, and forty-four of them are Native converts. I should like to say a word about these Native Assistant Missionaries. They are not men of doubtful piety; they are not men of feeble intellect. They may not understand all the nice distinctions which theologians raise on certain points of divinity, and I apprehend it would be a possible thing to puzzle them in reference to various subjects with which my reverend fathers around me are most familiar. But they understand repentance towards God, for they have experienced it. They understand faith in our Lord Jesus Christ, for they were justified by it, and they live by it. They understand the witness of the Spirit, and in their own simple language they affirm that God's Spirit tells their spirit that they are God's children; and they say they know it is God's Spirit which tells them this, by the fruits

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which follow. They understand God's way of saving sinners, and they can place the great truths of our holy religion before those who listen to them. Many of them are men of vast intellectual power. They are men of deep piety; they are men of great eloquence; they are men who understand the idiom of the language in which they preach. They are men who try to get the truth into the understanding, the consciences, the hearts of those who hear, and they are eminently successful in carrying on their work. In addition to these 45 Native Missionaries, we have 400 Native Catechists, men who devote themselves to the work, and receive a small remuneration; and then we have 1,250 Local Preachers. I have sometimes been greatly interested in some of these native Teachers. On one occasion, we had in South Australia a native called Solomon. He was a man of deep piety; he was a man who spent considerable time—I wish we all spent as much—with God in prayer. One morning he was sitting at breakfast, when this question was proposed:—"Solomon, if you were to be overtaken with some affliction, and if you knew that you could only remember one text of Scripture, and could not afterwards commit to memory any other, what text would you like to keep in your recollection?" Solomon paused a moment, and then replied with deep reverence and solemnity, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." That is the kind of material of which our native Missionaries are made.

The Resolution was carried unanimously.

The CHAIRMAN said: The hour is so far advanced, that I would suggest with regard to the next Resolutions, that they should be simply proposed, seconded, and supported.

Mr. J. P. KAY, of Bury, said,—I do not think that any recommendation could come more acceptably to myself than that which you have just now given, as to no further speaking being necessary. But I am intrusted with a resolution which might employ any speaker for a considerable time. I will, however, after what you have said, only read it:—

"*That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies; to the Ladies' Associations and Committees, for their zealous co-operation; to the Juvenile Societies; and especially to the Collectors of the Christmas and New Year's Offerings, and the kind friends who countenanced them, for the handsome amount received from this source of income; to the Missionaries, officers, and contributors on the Foreign Stations at large, for their practical interest in the maintenance of the funds of the Parent Society, in addition to the support they have afforded to their own local institutions; and to the members of other Christian communities, who have kindly aided the operations of the Society.*"

—I most cheerfully and heartily propose this Resolution.

The REV. MARMADUKE OSBORN seconded the Resolution.

Mr. G. SMITH, of Gledhow, supported the motion, and it was carried unanimously.

The REV. RICHARD BELL, of Wakefield, moved the next Resolution to the following effect:—

"*That the cordial thanks of the Society are due, and are hereby presented, to the General Committee; to James Heald, Esq., and the Rev. John Scott, the General Treasurers; and to the Rev. Elijah Hoole, D.D., the Rev. William B. Boyce, and the Rev. William Arthur, A.M., the General Secretaries, for the valuable services they have severally rendered to the Society, in the direction and management of its affairs.*"

The REV. J. GASKIN, from Natal, seconded the Resolution.

The Motion was carried unanimously.

At this stage of the proceedings the Right Hon. Joseph Napier re-entered the room, and was warmly greeted.

The HON. A. M'ARTHUR moved the next Resolution to the following effect:—

"*That the thanks of the Society be presented to the Rev. George Osborn, D.D., President of the Conference; to the Rev. John M'Farlane, LL.D., of Clapham; to the Rev. Ebenezer E. Jenkins, M.A., Missionary from India; and to the Rev. Marmaduke C. Osborn, of Liverpool, for their excellent sermons preached before the Society during this anniversary; and also to the Rev. John Hannah, D.D.; the Rev. John Lomas; the Rev. John Farrar; the Rev. Samuel D. Waddy, D.D.; the Rev. Charles Prest; the Rev. William Butters; the Rev. Frederick J. Jobson, D.D.; the Rev. George Maunder; the Rev. Thomas Llewellyn; the Rev. William Arthur, A.M.; the Rev. Luke H. Wiseman; the Rev. Gervase Smith; the Rev. W. M. Punshon, A.M.; the Rev. Samuel Coley; the Rev. John Martin; the Rev. John*

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Baker; the Rev. Richard Bell; the Rev. Joseph Gaskin; the Rev. Robert Crook, LL.D.; the Rev. Henry J. Piggott, B.A.; and the Rev. Thomas Champness, for their very acceptable pulpit services on the same occasion."

MR. SOLOMON MEASE seconded the Resolution, which was carried unanimously.

The REV. T. JACKSON, who was received with loud and long continued cheering, said: I beg leave to move a Resolution which needs no observations from me to recommend it to the cordial and unanimous adoption of this large assembly. I propose this Resolution with feelings of unfeigned satisfaction; and, more than that, with feelings of gratitude. It is:—

"*That the very cordial and respectful thanks of the Society are due to the Right Hon. Joseph Napier, LL.D., D.C.L., for his kindness in taking the chair, and the ability with which he has conducted the business of this Meeting.*"

—I feel that a great honour has been conferred on our Christian Society, in having been favoured with the presence of the distinguished gentleman to whom this Resolution refers, distinguished as a statesman, distinguished as a lawyer, distinguished as a Protestant, distinguished as a Christian. My heart glowed with gratitude in listening to the noble sentiments with which he opened the business of this meeting; and which by God's blessing served to give that religious tone to it which has been preserved throughout.

MR. ALDERMAN LINDSAY, of Belfast, seconded the Resolution, and said: As an Irishman, I am proud to be called upon to second that Resolution. I can assure this large meeting that there is not a man in Ireland who stands higher in the esteem of Protestants than the Right Hon. Gentleman in the chair to-day. I do not dilate upon his great ability,—that the nation knows; but I would say that for piety and for enlarged liberality of sentiment there is no man in Ireland superior to the Right Hon. Joseph Napier. I am glad, although we are sometimes called poor in Ireland, that we can show you that we have something good there.

The Resolution was carried by acclamation.

The CHAIRMAN: I hardly know how to say how grateful I am for this expression of your kindness. I had expected to be able to be present, and to have heard the interesting statements with which you must all have been so delighted and instructed. I hope, however, you will all separate with a hearty determination to make this a genuine Jubilee year.

Mr. HEALD said: Although this is the first time our friend has favoured us with his assistance in the chair, I hope it will not be the last.

The proceedings were brought to a close with the singing of the Doxology.

AUXILIARY WESLEYAN METHODIST MISSIONARY SOCIETY FOR THE LONDON DISTRICT.

THE Anniversary Meeting was held on Monday evening, May 9th, in Great Queen Street Chapel, John Chubb, Esq., in the Chair. For the report of the proceedings, we refer to the "Watchman" newspaper of May 11th.

CHINA BREAKFAST MEETING.

A FULL and interesting report of the China Breakfast Meeting, held on Saturday, April 30th, John Corderoy, Esq., in the Chair, may be had on application at the Mission House.

DEPARTURE.

Miss Brown embarked in the steamship "Calcutta," from Plymouth, on the 11th of May, for Madras.

ARRIVALS.

THE Rev. Messrs. Benjamin Dixon, Charles Olden, and Henry Woodhouse, arrived at Brisbane, Queensland, on the 31st of January.

The Rev. Henry Parkes arrived at Hong Kong on the 18th of March, and subsequently proceeded to Canton.

The Rev. George Smith, Mrs. Smith, and family, arrived at Barbadoes on the 20th of April.

DEATH.

WE announce with much regret that the wife of the Rev. John Butterfield Smith died at Warrnambool, Victoria, Australia, on the 3rd of March.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,609. 6*s.* 5*d.*

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JUNE 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] SOCIETY FORMED, 1813.

For AUGUST, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,
BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
James Heald, Esq., *Parr's Wood, Manchester*	1000	0	0
Miss Maria Heald, *Ditto*	500	0	0
Ditto, in memory of her parents, James and Lucy Heald	500	0	0
Miss Margaret Heald	1000	0	0
A Friend, by Mr. Heald, promised at the Manchester Central Meeting	500	0	0
A Friend, by Mr. Heald, presented at the Liverpool Central Meeting	250	0	0
A Friend, by Mr. Heald, presented at the Birmingham Central Meeting	250	0	0
A Friend, by Mr. Heald, *Stockport North Circuit*	100	0	0
Francis Lycett, Esq.	300	0	0
Mr. and Mrs. Fernley, *Southport*	250	0	0
W. R. Johnson, Esq., *The Cliffe, Wybunbury, near Nantwich*	275	0	0
Mr. and Mrs. Sadler, *Bedale Circuit*, (Jubilee Meeting, January 15th, 1864)	20	0	0
Mr. Sadler, in remembrance of Mrs. Sadler, who died March 12th, 1864	100	0	0
Rev. Dr. Jobson, (one half)	40	0	0
Rev. Dr. Osborn, (in part)	10	0	0
Mr. W. Tagg, *King's Cross*	5	5	0
Mrs. Roberts, Widow of the late Rev. Joseph Roberts, of *Madras*	5	0	0
James Walker, *Lower Norwood*	2	0	0
Mr. Raymond, *New North Road*	1	1	0
Mrs. Birdwood, *Ditto*	1	1	0
Mrs. Tuckfield, in memory of a dear child in heaven	1	1	0
HALIFAX AND BRADFORD DISTRICT.			
Halifax Circuit	54	0	0
Mr. John Rhodes, *Bradford West Circuit*, by Rev. F. Greaves	21	0	0
Mr. A. Arundel, *Bradford West Circuit*	1	1	0
	76	1	0

CIRCUIT REMITTANCES.

	£.	s.	d.
Lincoln	200	0	0
Huddersfield, 2nd	145	11	0
Thetford	40	5	7
Selby	102	12	0
Louth	34	19	0
Runcorn	44	0	0
New Mills	14	19	2
Wednesbury (Wesley Chapel)	56	11	6
Bury St. Edmunds	25	0	0
Burton-on-Trent	25	0	0
Bramley	51	11	2
Rugby	10	0	0
Kingston-on-Thames	6	1	0
Newbury	25	0	0
Grimsby	100	0	0
Dunbar	5	0	0
Holmfirth	70	0	0
Hornsea	37	10	0
Douglas, Isle of Man	114	12	7
Sheffield, West	17	5	0
Ely	53	0	0
Malton	80	0	0
York	200	0	0
Tadcaster	200	0	0
Midsomer-Norton	58	4	0
Stourport	80	18	9
Ramsey, Isle of Man	32	13	10
Dunstable	85	15	3
Durham	42	11	0
Portland	15	0	0

EPWORTH CIRCUIT.

	£.	s.	d.
Public Collection	7	14	0
Rev. R. Smailes (first half)	2	12	6
Joseph Hay, Esq. (first half)	5	0	0
Two Friends in Epworth (additional)	5	0	0
Thank-offering for blessings received in America	1	0	0
Rev. W. Barrowclough and Family	5	5	0
Thomas Blaydes, Esq. (first half)	10	0	0
F. Strickland, Esq.	5	0	0
	41	11	6

ASHBOURNE CIRCUIT.

	£.	s.	d.
A Friend	1	0	0
Mr. Baker	3	3	0
Mr. Brett	1	0	0
Miss Cade	1	0	0
Mr. Cooper, (one half)	2	12	6
Rev. J. Godden	3	3	0
Mr. Godwin, (one half)	2	10	0
Mr. Phillips, (one half)	1	0	0
Miss Smith	1	1	0
Small sums	3	8	3
	19	17	9

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JUNE 25, 1864.

NO. 128. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

AUGUST, 1864.

THE JUBILEE CELEBRATION ON MISSION STATIONS.

FIJI.

LAKEMBA.

Extract from the Journal of the Rev. James Calvert.

DECEMBER 22ND, 1863.—It is twenty-five years to-day since I first landed in Lakemba. The Missionaries, King, and Chiefs resolved to celebrate my arrival a quarter of a century ago, by requesting me to set the first post of their new Jubilee *wooden* chapel,—the first in Fiji for a native Fijian congregation. People came in from all the towns, bringing cooked food for the occasion. The King sent a goodly portion to the Mission-house, which we divided among the carpenters, Native-Assistant Missionary, students, and both Mission-houses.

At the beating of the drums, we assembled in the large chapel. Mr. Tait commenced the service, and Matthias offered a very earnest and comprehensive prayer. Mr. Tait addressed the congregation in a rejoicing strain, and then, to my great surprise, called upon the King's nephew, Zaccheus, to read a long and most kind address to me and my wife from the King and people.

I received the letter, and with deep feelings addressed the congregation, referring to my arrival here just twenty-five years ago, to my continuous and successful toils for nearly ten years, to personal and family afflictions and health, to the glorious fact that a great work of God has been wrought throughout the Circuit, and to the immense help afforded to our work throughout Fiji, and even to the distant island of Ritunava, by cheerful and hearty labourers sent forth from this Circuit. I warned them against being led astray by spirituous liquors, and by purchasing useful goods before they are able to pay for them. I urged them to use the earth so abundantly given to them, by planting sufficient food for their own consumption and for sale, and cotton and coffee. I entreated them not to rest without being clear in their conversion to God, to seek for increase of Divine grace, and to walk circumspectly. Having taken a leading and prominent part in the spread of Christianity, I expressed a hope that the Gospel would be adorned by the people of the Lakemba Circuit. On my first arrival there were two hundred and sixty-four members of Society; now there are four thousand.

I also baptized twelve adults, some of rank, from the King's town, and two children. Three of the Chiefs delivered effective addresses.

We then assembled on the site of the new chapel. It is to be an octagon building. The width will be sixty-two feet, with six and a half feet verandah all round, making the extreme width seventy-five feet.

The estimated cost is to be twenty-six tons of cocoa-nut oil. We sang a hymn composed for the occasion by Mr. Tait, who, on behalf of the Building Committee, presented me with a wooden mallet inlaid with whale's tooth and pearl shell, and an iron-wood digging stick, with which I set the first post with the usual form, and delivered a short address to the surrounding multitude. The children of Lakemba chanted a piece which they had got up to welcome our visit, and gave me their addresses. Nathan Mataki offered up an appropriate prayer. The people made a nice contribution of oil, and resolved to make a united and successful effort to complete the chapel free from debt before

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we leave Fiji in July; and they request me to come to the opening. All went off remarkably well.

Inside a charcoal-log of green heart, which will be likely to be in good condition when some of the children of the past and present race of Missionaries may be carrying on the work commenced by us, were nicely placed in a bottle,—a "Watchman," containing news of the last Conference, an Australian Report and Notice, a Circuit-Plan, No. 1 of the Fijian Quarterly, and a statement of the commencement of the Mission here, names of foreign labourers, and present statistics of the Lakemba Circuit.

P.S.—January 30th, 1864.—We are about to send you A JUBILEE VOLUME FROM FIJI, containing,—the King's life,—a full account of the Fijian mythology,—a history of the Bau kingdom,—Fijian traditions and novels,—customs of the people,—notices of the Christian Mission,—and a sketch of the late religious reformation; by Joseph Waterhouse, for fifteen years connected with the Fijian Mission.

The volume will be of thrilling interest, and will be published at a low rate. The MS. will be in England soon after you receive this.

INDIA.

MADRAS.

Extract of a Letter from the Rev. Arminius Burgess, dated Royapettah, March 14th, 1864.

WE have recently held our Native Jubilee Meeting here; and a decided success it has been, both spiritually and financially. As to the latter, our District Report will tell its own tale. You will find from that document, that the Native Christians have already raised 656 rupees 5 annas, a sum which I have little doubt will be increased to 700 rupees (£70) before the year is out. You will perceive, also, that their donations to the General Fund are considerably in advance of last year. There is nothing indeed to boast of in all this; for the aggregate is insignificant enough in itself. But the spirit of liberality that the Jubilee trump has evoked is matter of grateful surprise to your Missionaries themselves. Fifty rupees is not a large sum in the eyes of an Englishman, particularly in India. It is soon earned, and even more quickly spent. But to a money-loving and scantily salaried Hindu it assumes very different proportions. Ten years ago, if one of our Native Christians had been asked for any such contribution, he would have treated the request as a joke. And it may take years yet before our Native churches become fully imbued with the disinterested liberality of the Gospel. They are still in a state of spiritual infancy; but they are, thanks to Christian education, growing in knowledge and manly independence. I was very much pleased with evident signs of this advancement in our Jubilee week. Our own meeting, and the Native Bible Society Anniversary, were held on successive nights. On both occasions, the speakers were principally converted Hindus, and on both occasions, also, the place of assembly was well filled. The tone of the addresses was earnest, the matter practical, the pervading feeling hearty. I was present at the opening of our present Royapettah chapel, eleven years ago; but do not remember ever to have seen so large and cheering an audience before.

Of course our hearers were not all members of our own congregation; but this fact afforded us a stronger proof still of the disinterestedness of the motive that had brought so many people together. We have recently concluded a happy year here, and we are anticipating a happier one still.

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SOUTH AFRICA.

NATAL.

Extract of a Letter from the Rev. Charles Roberts, dated Pietermaritzberg, March 1st, 1864.

Our Native Jubilee Meeting was held in the Native chapel last month.

The proceedings were commenced by singing a hymn in Kaffir; after which a portion of Scripture was read in the Kaffir and Dutch languages; and then the Rev. J. Jackson, Senior, engaged in prayer in Dutch. The Missionary who occupied the chair, gave them an account of the rise, formation, and progress of the Wesleyan Missionary Society, and concluded by showing them how much they were indebted to its instrumentality.

Mr. Jackson, Junior, came next, and, in an address to the natives in their own language, calculated to give our people clear ideas concerning the present movement, in a lucid manner explained the word Jubilee, and then brought his remarks to bear upon the present object.

Mr. Blencowe was the next speaker. I had the toothache very badly; and Mr. B., who has a vein of humour, highly amused the Natives at my expense. This was done by way of introduction, after which, in a speech at once instructive, concise, and comprehensive, he explained to them the past and present operations of the Society.

Our dear brother Harmon then said a few words.

At the close of the meeting, we did not circulate slips of paper, but sent two persons round amongst the people. The result was more than satisfactory, the collection and promises amounting to £33.

Extract of a Letter from the Rev. Joseph Jackson, Jun., dated D'Urban, Natal, March 31st, 1864.

Our Jubilee Meeting for this Circuit was held in February. We had first a day of thanksgiving and prayer; then a day of *giving*, which was done after the pleasant socialities of an evening *soirée*; and lastly two sermons, followed by a collection. Altogether we hope to realize near £200. We strongly sympathize with this world-wide Methodist movement; and pray that it may be followed everywhere by "times of refreshing from the presence of the Lord."

CEYLON.

THE SINGHALESE DISTRICT.

TWELVE LETTERS FROM NATIVE MISSIONARIES IN SOUTH CEYLON.

The Rev. Robert S. Hardy having requested that each Native Missionary would address to the Secretaries a letter relating to his station and work, we are enabled to lay before our friends the following twelve letters in the order and in the form in which Mr. Hardy has transmitted them.

Mr. Hardy's *Memoranda* at the close of the letters throw a pleasant light on the state and management and prospects of the South Ceylon Mission.

THE NEGOMBO STATION.

Negombo, April 9th, 1864.

Rev. and Dear Sirs,—I am glad to inform you that our Singhalese congregation continues as regular in their attendance as usual; the members are in good health. I shall mention here the conversion of three individuals, out

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of many, as you will find pleasure in knowing about the work of the Lord in this Circuit.

Dehimelegey Don Anthony Goorooonanse, of Bolawalane, had been a man of the world, ignorant of his being a sinner in the sight of God. Though he held a Presbyterian schoolmastership for a long time, neither he nor his family was ever known to have offered prayer to God, either in public or in private, during sixty years. Both he, his wife, and children, were in that state until, in 1837, the whole family began to attend Divine service, held in a schoolroom belonging to the Mission at Bolawalane, not far from their house. Soon after his daughter, Dona Ana Hamine, became serious; having earnestly sought the Lord, she found peace with Him. The father, also, was convinced of his sins; with deep repentance he also sought salvation, and, having found peace with God, he died rejoicingly about five years after his conversion.

His wife, Ana Botajoe, also followed his example; and a year or two after she also was removed by death to the world of spirits. She spoke firmly and hopefully that God was her reconciled Father, and Jesus was her Saviour. The sorrowing relatives that stood around her death-bed ceased to shed tears, seeing how happy she was in parting from them.

Her daughter, Ana Hamine, had great power with God in prayer; so much so, that when she offered up prayer after the class-meetings, the whole meeting were moved to tears, and I myself have been greatly benefited by her prayers.

I remain yours very faithfully,

D. D. Pereira.

THE SEEDUA STATION.

Seedua, April 12th, 1864.

Rev. and dear Sirs,—Owing to unavoidable circumstances, I have not been able to write sooner; but I now send you a few remarks respecting Dondra, where I had the privilege of being useful in the cause of God, for the last four years.

It was about forty years ago, I believe, that Missionary operations were commenced in Dondra. Ever since, the good seed of the Gospel has laboriously been sown, by many a faithful servant of God; but that success, which was ardently longed and prayed for, is not yet visible to the human eye; and it is generally supposed that no good can be done at Dondra. I have reasons, however, to differ from this opinion; and the success I met with, (although very little,) leads me "to thank God, and take courage." The promises of God are sure. He says, "Cast thy bread upon the waters: for thou shalt find it after many days."

So far as I can judge, there are in Dondra a few who are sincere, and who are trying to obtain the abiding witness of the Holy Spirit; and you will allow me to add, Sirs, that for these I felt a great concern and anxiety, when I was about to leave the station without a successor; for I never despise "the day of small things."

It is, I think, not out of place to say that Buddhism has no hold on Dondra, but superstition and devilism have. Indeed, the so-called "Buddha Sasena" is approaching its ruin there, as well as in other parts of the island; and the advocates of its cause, I mean the Sramana priests, are considered by the people to be a set of wicked beings. The people here do not seem to abhor Christianity, (as is generally the case with Buddhists,) nor do they oppose the Gospel truth; but, on the contrary, they appreciate the moral precepts of the Bible, and are willing to hear them. The majority of the people are miserably ignorant, and in very indigent circumstances; so their whole time and mind are engaged in procuring a supply for their bodily wants. They, in fact, have no thought of another world. If they give their *sangithadana*, ("alms,") and perform any other religious ceremony, it is merely to accomplish some worldly motives. The fisher community are specially careless of their old religion. They do, as a general rule, observe the "poya" day, by not fishing on that day; but strange to say, that it is on that very day they mend nets, make boats, strings, hooks, and do other things of the same kind. May the time soon come, when the Sun

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of righteousness will shine gloriously in this most *benighted* place!

I write this in haste, so I hope you will overlook all error; and with due respect I remain, Rev. and dear Sirs, your obedient servant in the Gospel,

O. J. GOONESEKERE.

THE WELLAWATTE STATION.

Wellawatte, April 11th, 1864.

REV SIRS,—At the last District Meeting, which was held for the first time at Richmond Hill, in Galle, I was appointed to labour one year more in this station. I mention this as having taken place within the first quarter of 1864, and it proved to be a great blessing to my own soul as well as to many others. From Wednesday the sixth to Monday the eleventh, I attended the District Meeting, prayer-meeting, Missionary Meeting, Jubilee Meeting, tea-meeting, and the Lovefeast, with deep delight, and the love of God in my soul and in the heart. I took part in several of these meetings, and I am sure they were, indeed, occasions which brought the love of our heavenly Father in our souls. I preached in the open air to more than two hundred people at Galle bazaar; besides, I attended the several Divine services and addresses, conducted by the Ministers of our Society, and by some respectable friends to the cause of our Methodist Missionary Society.

The abundance of blessings which I have received in these meetings is precious, and will never be forgotten in my life. On Tuesday, the 12th of January, I returned to my station, and I began my labours; viz., on Sunday preaching in Wellawatte, Kallubowille, and Pepliane; and on Wednesdays visiting schools, and holding class-meetings, and family preachings, besides religious conversations in houses, schools, and on the high roads. I have administered the Lord's Supper during this quarter; and I have taken part in the Missionary meetings at Pepliane, and at Colpetty. They were well attended, but although the people come and attend the Divine services regularly, and scholars buy books, and learn in our schools, yet their hearts are not so far enlightened as to see the importance of religion, so as to support it by their liberality.

On the fifteenth of February last, I gave up Pepliane to the Galkisse station, according to the direction of the District Meeting; and ever since, my labours on Sunday are two services and two class-meetings.

During this quarter, two young persons at Wellawatte, three persons at Kalubowille, four persons at Gangadewille, and four persons at Dewlpitya were admitted on trial for membership. They have attended the services for more than a year. But I am sorry to say our poor and feeble hearers are more with their heathen relations than they are with Christians. In this station Buddhists are the influential men, because they are the head men, the medical men, and the rich men. They defend their heathenism everywhere, and destroy the seeds of the eternal word in our poor Christians, and fill their hearts with the thorny bushes of their ancestors' heathenism.

Rev. Sirs, your most obedient servant,

PAUL RODRIGO.

THE GALKISSE STATION.

Galkisse, April 8th, 1864.

REV. AND DEAR SIRS,—I am sorry to report, that I am unable to perceive that any material change has taken place among the people of this station since I reported to our last District Meeting. The progress of Christianity, though slow, is, however, by no means discouraging; and our efforts for the conversion of the ignorant will, we trust, be eventually crowned with

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success by Almighty Providence; to whom we look up with faith, and fervent prayer, for the diffusion of the Gospel grace among the people who are buried in ignorance and degradation.

It was thought expedient by our Chairman at the last annual meeting, and agreed upon by the brethren, to annex Pepliane, which composed a part of the Wellawatte station, to this Circuit. Hence it now continues to be under my care and ministration. The Missionary meeting held lately in the chapel of this village, and the short addresses made on the occasion, were not without their effect. The people are more regular at Divine worship than they used to be, and display a greater zeal for the interest of the Society.

The Pepliane chapel is in danger of crumbling in ruins, if the necessary precaution of repairing it is not taken in time: the walls are cracked; and the tiles of the roof having gradually slipped downwards, a gap has been made in the superstructure; consequently the building, together with its furniture, is exposed to the inclemency of the weather. A thorough repair is essentially requisite to this place of worship. For this purpose a subscription paper has been circulated in the village, and the Catechist is in the possession of fifteen shillings, being part of the subscription recovered.

Our work at Karagampitye and Ratmalane continues to be much the same, with the exception of the girls' school in Waterapola, where a great decrease of numbers has taken place, through the sheer negligence of the schoolmistress there. Since the meeting that was held at Ratmalana by our Superintendent, Mr. Hardy, the people pay a greater regard to the cause of Christ, and are more closely attached to our body and its labour. The chapel and schoolroom of the village have been repaired by them; and they are now, I am happy to add, kept in a decent condition. Dehiwelle, another of our villages, is a stronghold of Satan; its inhabitants are staunch Buddhists, and we have but very few Christians here.

I remain, Rev. and dear Sirs, yours in much affection,

CORNELIUS WIJASINGHA.

THE ANGULANY STATION.

Angulany, April 11th, 1864.

REV. AND DEAR SIRS,—According to the orders and appointment of the last District Meeting held at Galle, I came to reside in my new station, Angulany, on March 10th, 1864.

Before I speak anything of my present station, I would rather speak of what I have felt and seen in my former station, Seedua, where I was stationed and laboured for the last ten years.

After the District Meeting I returned to Seedua on the 17th of January, 1864, preaching on the way at Wellisere and Dandugam; but as I had no proper conveyance, I could not reach Seedua by the time of preaching. On hearing of my removal from Seedua, all our Christian friends were much grieved; but I reasoned with them, and told them that these changes took place by the direction of Almighty God, for the spiritual benefit of all our Christians as well as all our Ministers in general.

On the 30th I gave the holy sacrament to about sixty communicants, at the Seedua chapel; indeed, this was a solemn and happy hour; I felt this day that God was with us, and His Holy Spirit rested upon us. This being the last sacrament that I had to administer to them, I gave a long exhortation, suitable for the time; while I was speaking, I saw tears falling from almost every one of them, and some women cried aloud.

On the 29th of February, I preached my farewell sermon at Wellisere and Seedua chapels; in both the places our chapels were full. Wellisere is a new place on the Negombo road, between Colombo and Seedua, and eight miles from Seedua. I commenced Divine service there about two years ago. The small but neat chapel was built at the expense of the present congregation, and now they are preparing to enlarge it and put it into proper order. While I was preaching this day, I saw tears falling from some hearers; and one young man cried aloud. We have here, at present, fourteen members, and a congregation of between thirty to forty

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adults. Thank God, my feeble labours at this place are not in vain.

At Seedua also the people were very deeply attentive to-day, with sorrowful faces, and full of tears. After the service we held a love-feast here. This is the first love-feast that I have ever held since I was stationed here, and I have never been at such a meeting, except one at Galle, while we were there for the District Meeting. Indeed, this was the happiest and most blessed hour that I have ever felt since I came to this Station; about fourteen members spoke of their conversion, experience, and future hopes; and every one of them full of tears and sorrowful, while they spoke about the blessings that they have received from God, through Jesus Christ our Lord. One woman made me very much surprised; she spoke full of the Spirit, as well as full of tears. Thank God it is the work of His Spirit. Indeed this was a happy hour. We all felt that God was with us, and His Holy Spirit rested upon us. There were many who were willing to speak, but as we had no time, and it was getting dark, I closed the meeting, with thanks to God, and we separated from each other with joyful tears.

During this week, I visited almost all the families belonging to our congregation, accompanied by my wife to some places, and we gave our last advice to them, and asked God's blessing on them and their families, and took their leave for our removal.

March 5th.—Our congregation agreed to assemble themselves at the Seedua chapel, with Brother Pieris, of Minuangodde, and Mr. Perera, Baptist Minister, of Makawitte, and they invited me and my family. Three of our Christian brethren gave long speeches, on behalf of myself and family, and presented us with a silver plate, and a written address, as a mark of their love, which I accepted thankfully, delivering an address on the effect of loving God and presenting themselves to Him. Mr. Perera gave an excellent speech; and Brother Peiris concluded with a short address and prayer. This evening, Brother Goonesekere arrived here.

6th.—Mr. Goonesekere preached his first sermon at the Seedua chapel to a large and attentive congregation, and took the Circuit under his charge.

8th.—A tea-meeting was held at the Mission-house, which was so full of women, that all the men were obliged to wait outside of the house. I began, after singing and prayer, to give my last address to them, and concluded also with singing and prayer, imploring the blessing of God upon them and their families. We then took our tea, and separated with tears of love.

9th.—This day, about ten o'clock, we left Seedua for Angulany, and at our departing prayer a good number of people were present, who followed us a considerable distance. We reached Wellisere about twelve o'clock, and spent nearly three hours there with our good people, and then left them with prayer, and proceeded in our journey.

10th.—This morning we reached Angulany. This is a very populous village, but the greater part of the people are uncivilized heathens; our members are scattered here and there, and some of them seem very ignorant of Christianity; however, there are a few who seem to be faithful and steadfast; but as I have newly come to this Circuit, I know very little of the state of our Christians. However, when I consider the general state of the place, I hope Brother Perera's labours are not in vain.

I remain, Reverend and dear Sirs, your most obedient servant,

J. Fernando.

THE MOROTTO STATION.

Morotto, April 14th, 1864.

Rev. and dear Fathers,—I have received this week a note from the Chairman of the District, desiring me to write a communication, to be forwarded to you, similar to the Quarterly Letters long since written from Missionary stations. I find the task to be a hard one,—1st. My pen not being that of a ready writer; 2ndly. Not from want of matter, but, owing to abundance of matter, not knowing what to select; and, lastly, being disused to letter-writing. It is a quarter of a century ago that I had the privilege of addressing a letter to you,

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the last I wrote being from Goddapitiya, in 1839. From this station I was removed to Pantura, in January, 1840. Morotto was not then a missionary station, but was considered merely a village of the Pantura station, about six miles from the residence of the Native Missionary. The Pantura station, as it then was, embracing Rygamcorle, Pantura, and Morotto, seemed to me to be too extensive a field for any single Missionary to work with any prospect of satisfactory results.

My plan of labour, however, during the first year of my appointment, was to preach on one Sunday in Rygamcorle schools, and to spend the whole of that week in that part of the station, in endeavouring to be acquainted with the people of those villages: the next Sunday, to take all the appointments in Pantura, and to devote the days of that week to walk in the villages round about. On the third Sunday I preached at Morotto school, and at the places between Pantura and Morotto, and spent the days of that week among the people of Morotto. At the end of the year 1840, the appearance on the whole of the station was on the increase, and very promising; but the great difficulty that appeared to me to secure success, was that the field was too large for one man. Instead of working among the people every week, I could be with them only once in three weeks. I saw that such working will not produce much real good in Ceylon. That was my humble opinion; and I stated my views fully to our late much-lamented Chairman, and humbly suggested that the station was large enough for three active labourers, and begged of him to devise some means to have three native Ministers, one for Rygamcorle, one for Pantura, and one for Morotto. All the three places seemed to me to be equally promising, equally important, and equally populous,—in all, about fifty thousand souls, under the influence of Buddhism, Capuism, and other superstitions. I was again appointed to Pantura by the regular District Meeting for 1841; but about the beginning of that year an extra District Meeting was held, to consult on some important matters, when, the case of the Pantura station having been brought before it, the Rev. Mr. Gogerly effected a division of the Pantura station into two, and Morotto was then made a separate Circuit, and I was appointed to it. When Morotto was only a portion of the sphere of my labours, in 1840, it was then twenty-three years old as a village where our Mission had laboured by opening a school, where English and Singhalese were taught, and Divine service was held, and the Gospel was preached on Sundays. The place was supplied at first, for some years, from Colombo, but was in after years given over to Pantura, being much nearer to it than to Colombo. The school-room, built at the commencement of the Mission, was a neat and pretty substantial one; but it was built on the property of some Roman Catholics, who some years before I came from Goddapitiya, demanded their property, and the Mission was obliged to leave the ground, and wished even to leave the place altogether, as a barren field. But, however, the schoolmaster, who was an old servant of the Mission, and was also a Local Preacher, secured a place to erect a school-room, on more favourable conditions than on the former property, and the school was continued, otherwise the schoolmaster would have lost his place. But this second school-room was merely a cadjan shed, of twenty feet by twelve, and this was our preaching-place when I came, in 1840. When Morotto was given over to my charge, it had a good school, which was next to the best school in the Pantura station; but it had not what I would call a *regular* congregation. Whenever an European or Native Missionary was to preach on a Sunday, timely notice was given, and an assembly was gathered for the occasion. Seldom the same people came together again. I hesitate to call such an assembly a congregation of worshippers.

The elderly boys of the school were met in a class on Sundays by the schoolmaster. Besides these, I found none who were members of Society. As these members left the school, they ceased to be returned as members of Society, and their place was supplied by their successors in the school. But, however, on the 16th of October, 1840, I was enabled to form a class, consisting of 5 male adults and 7 female adults, who were regular attendants on the Sundays when I preached. This number increased, at the end of 1840, to 8 males

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and 12 females; in 1841, to 16 males and 23 females; at the end of the year 1842, to 23 males and 42 females; at the end of the year 1843, to 48 males and 55 females; and these increased, at the end of the year 1844, to 42 males, and 74 females. Our congregations also increased, from time to time, very cheeringly. The contributions, also, from the people, were encouraging. All the collections towards the Society

In 1840, amounted to	£1	2	11
In 1841, to.....	2	15	7½
In 1842, to.....	2	15	0
In 1843, to	3	16	0
And in 1844, to.....	11	4	0

Thus we were getting onwards, the Lord being our helper. While, on the one hand, I was thus favoured, on the other I had every thing calculated to distress my mind, and to weaken my energy. But, notwithstanding all the dark clouds that hung over my head, the Lord hath been with me all along. For some of the years that I have been in this station, my study and my home was my circuit during the day, and during the night I was in my blessed Master's work. For some time I always preached five times on a Sunday, and, until within five years, four times on a Sunday, besides being engaged in walk and talk during the whole week. Night was the only time I had for reading for myself, until my sight was impaired. Thus I have been rejoicingly going on, without being spurred, but often being kindly curbed, until my strength failed, by being laid up several times with serious sickness. Whatever my appearance may be, I feel that my strength is gone. I feel sorry that I have no hopes of labouring much longer; but I have this consolation, that I have been doing all I could, though that *all* is very little indeed. However, the Lord has owned the feeble labours of His unworthy servant.

This year I have been appointed to Galkisse station, and must bid farewell, in about next month, to Morotto, where I have been labouring these twenty-four years. From the commencement I have been able to gather in to our portion of the church 271 male and 350 female members, 621 in all. From these we have lost, by backslidings, deaths, removals, and by going over to other denominations, 309 persons. I have now to leave to the charge of my successor 312 full church members, and three chapels, with their congregations. It is but little, indeed, that has been done at Morotto: much more is yet to be done, and I trust it will be done, by the grace of God.

I remain, reverend and dear fathers, most dutifully yours,

PETER GERHARD DE ZYLVA.

THE WATTALPOLA STATION.

(TRANSLATED.)

Wattalpola, April 15th, 1864.

REV. AND DEAR SIRS,—I am wishful, first, to state a few particulars, briefly, about the Circuit of Minuangodda, wherein I have laboured fifteen years and six months. This village is between the eighth and ninth mile-post from Negombo, on the road to Uyangoda. I was sent there by the Society in August, 1848. With the exception of a few members at the village of Wattagedara, all the rest of the population was at that time without the knowledge of God. Of these members there were six left from among those who had belonged to the Society. Few persons were willing to attend our services. Except the school and a small place made of leaves, we had no chapel. Yet, notwithstanding the hindrances placed in the way of the work of God by ignorant Buddhists, in February last there were 212 families connected with the Mission, a regular attendance, week by week, of 150 persons, at least; 64 members, and 13 persons on trial; and 2 schools, attended by 88 children. The work is not entirely finished, but a commencement has been made towards the erection of four good chapels. There is not now the same opposition to our work as formerly; and I have rejoiced over those who leave Buddhism, from time to time, and come to hear the preaching of the Gospel; so that there is progress in the right way.

Our chairman was the first to visit

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Wattagedara, which he did about the year 1845. From that time the work has not been fruitless, and it has gradually increased. As the work at Andiamblam, where we have held service for many years, had gone down, and become exceedingly feeble, this village was joined to Wattagedara, and there is now a decent chapel, a good vernacular school, and the congregation at our public services is large. There is also joined to us the village of Petiyagoda, where our work is of more recent origin.

On the 26th of February I came to reside in Wattalpola, having been appointed to occupy this station by the District Meeting held in Galle. It is situated in the country, and we have to turn off towards the east when coming to it from the high road between Colombo and Galle, before arriving at the fifteenth mile-post. I opened my commission on the 26th, and since that time have been employed in visiting the people at their houses, and proclaiming to them the Gospel, that by repentance they may turn to God; and in holding prayer-meetings. In this Circuit there are sixteen families who are willing to hear the word. The average attendance in the last three months has been, according to the books, 66 adults and 55 children, in the three villages under my care; and we have 39 members and 3 persons on trial. In the three schools there are 67 boys and 26 girls, with an average attendance of 42 boys and 17 girls, taught by two masters and one mistress. Besides the sixteen families I have mentioned, there are three persons from two other families who have recently begun to attend our services. Of some of the members I can believe that they are enlightened; of the others I can believe that they are entirely free from all heathen practices; but further than this I can say little. The children in the schools read pretty well, but they have not much understanding of the sense of what they read.

In this Circuit there are three demon temples and seven Buddhist temples. The people are strong in their attachment to Buddhism. Their principal support is from drawing toddy, distilling arrack, and fishing. Having recently come to the place, I am unable to say more about it now. However, though unworthy to do the work to which God has called me, I shall seek, with all diligence, prayerfully to bring those who are in darkness to the light of the Lord, by the help of His Holy Spirit.

Your most obedient servant,

P. SALGADO.

THE PANTURA STATION.

Pantura, April 14th, 1864.

REV. AND DEAR SIRS,—It is but a few weeks since my arrival in Pantura, to take charge of this station, to which I was appointed at our last District Meeting; and though I have preached in all the chapels here, and met classes and held prayer-meetings in some houses, and visited several families, yet my knowledge about the work here is insufficient to write anything of particular interest; and so I rather choose to communicate something on the station of Angulany, where I was resident from the year 1848, until my arrival here; and where we have some success under the hand of God, which I believe will afford pleasure to the friends of Missions, who are anxiously waiting for the manifestation of the power of God among the Heathens.

The station of Angulany is between Galkisse and Merotto, inhabited chiefly by fishers, who are generally rude and superstitious, and immersed in the dark and demoralizing influence of Heathenism. The Buddhist Priests, kapuwas, and devil dancers, have much influence over this people, who believe the grossest absurdities which they teach them. These enemies of Christ do, and have done, a great deal of mischief, by impressing on the minds of this deluded people wrong ideas about our Saviour and His religion; and so they show a dislike to hear anything about Him and His Gospel.

About the year 1842, the Rev. P. G. de Zylva, of Morotto, visited Angulany, and afterwards the Rev. C. Wijesingha, of Galkisse; and by the exertion of these servants of God, a congregation was collected, and a few classes formed,

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and Angulany was added to the Galkisse station. Mr. C. Wijesingha being old, and having some other places to attend to, our late Chairman of the District deemed it necessary for him to have an assistant here; and so I, who was then a student under his immediate care, was appointed to this place. According to the directions I received, I took my residence in a central situation, and, going from house to house, I endeavoured to ingratiate myself with the people, by kind conversation. Persevering in this, I succeeded in gaining the affection of some, whom I persuaded to attend the houses where I used to hold preaching and prayer-meetings. Some of these evincing a desire to flee from the wrath to come, I admitted them as class-members, and, after the trial of some months, as full members. In the meantime I met with much opposition in many ways, and had to endure persecution and difficulties, which I was enabled to do with patience.

I feel thankful to the God of mercy that, amidst many disadvantages and trials, I am able to report that we have in Angulany, at present, four regular congregations, connected with four chapels, the attendance averaging from two hundred and twenty to two hundred and fifty; and we have ninety-three full members, and forty-one members on trial, distributed into eleven classes, which are met weekly. The most part of them are growing in grace and in the knowledge of Jesus Christ. We have also three boys' and three girls' schools, which were in an encouraging state previous to the late Buddhist movement; but in consequence of this, they were affected to some extent; the Buddhists opening schools of their own, and sending their children there. But, still, we have at present ninety-eight boys and sixty-eight girls, with a daily attendance of sixty boys and thirty-seven girls.

I am happy to say, also, that, during the time of the Buddhist movement, the most part of our members were steady and faithful, and suffered persecution with patience. At present the movement is much abated, and so we have more encouraging prospects before us, and can expect good results.

I am thankful to add, that I feel happy in the work; and, I trust, more devoted to it; and I hope that God Almighty will enable me to be useful to my neighbours, and to live to His glory to the end of my life.

Rev. and dear Sirs, your faithful and obedient servant,

H. Perera.

THE CALTURA STATION.

Caltura, March 14*th*, 1864.

Rev. Sirs,—Being called upon to furnish an account of the state of the work of God here, for publication in the Quarterly Letters, which it is intended to resume, after a very long cessation, I sit down this morning to express, in some measure, the sorrow of my heart, and at the same time to make you acquainted with the unfavourable aspect of things relative to the Missionary cause. Since the commencement of the religious agitation between the Buddhists and Christians, I find that we have not that access to them which we had in former times; for now they try to keep themselves aloof from us as much as possible, being misled by the publications issued forth from their own presses. If ever they come to us it is only to get their marriages solemnized and their children baptized, objects which are profitable to them in law matters; but these offices are not performed by us to any Buddhists, and to none except Christians. The Christians who are nominally so, are not persons who love our class-meeting or strictly observe the Sabbath day. I think this ought not to be so, by a people who have been privileged to sit under the sound of the Gospel for upwards of forty years. The above, it may be said, is the external state of the work. It appears desirable that you should have an account of the more internal condition of it. Reviewing from the time I came to this town, I am still compelled to acknowledge that God's hand has been upon me for good, and my feeble efforts have not been all in vain. There have, indeed, been times of depression, when my heart has drooped, which impelled me to self-examination

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and prayer; but there is some indication for good, making me to labour in hope.

I went, in February last, to Barberyn, at the call of a man there, who is the head teacher of the Government Vernacular School. His father was a schoolmaster of our Society, and the old man is still living. They gathered such a congregation as could be admitted into their dwelling place. The number was a little more than fifty, of men, women, and children. The man bears a good character, and is respected by the villagers. He says that from the time of his father's appointment to the post of schoolmaster, they have left off Buddhism and devil ceremonies, and that they are now professed Christians. I intend to carry on, by the help of God, the preaching of God's word at least once in the month, and try what sort of Christians they are.

Since my arrival, the chapel congregations, both in English and Singhalese, have steadily improved, on the Sabbath day, and the people seem to be attentive hearers; but that of Friday evenings is in the same state, owing, perhaps, to the Burgher class of people being engaged in Government offices, and in the Court. When I come to say, or rather write, on class-meetings, this is not a means of grace in any way relished by this people. They do not love it, and therefore they absent themselves from it; but I am doing my best with a few young men, among whom I hope to see some good done.

The three vernacular schools of this Circuit do not deserve being mentioned; and I think that they will not continue long, for the parents would not go to the expense even of buying books.

Desiring that all who love the Lord would remember this barren soil, in their approaches to the throne of grace, that the cause of Christ may prosper in this place, I beg to conclude this brief statement, in the hope that my above request shall be duly complied with,

And I subscribe myself, an unworthy and humole servant of the Lord,

J. Poulier.

THE AMBLAMGODDA STATION.

Amblamgodda, April 14th, 1864.

Rev. and dear Sirs,—I arrived at my new station on the 19th of February, and was very kindly received by the people. I feel my great unworthiness to be a servant of the Gospel, and cannot express myself better than by quoting the lines of Mr. Wesley:—

"I the chief of sinners am,
But Jesus died for me."

The work here is not without encouragement, though we are greatly opposed by the heathens, as in many other places.

There are four places of preaching in the Circuit, (far away from each other,) besides prayer and class-meetings. On the Lord's day we have to preach in three places, Amblamgodda, Madampa, and Batapolla; but the services in the two latter places are held on alternate Sundays, in consequence of the tedious journey to Batapolla. This place is a very hopeful field, but I am sorry I can do very little, by my going there only once a fortnight. It would be desirable if we can place some kind of agent there, to keep up the place, by continually working. The school on the Mission premises, amongst others, is very encouraging. It is entirely an English school, and I hope some eternal good will be done by it.

My time is fully employed in preaching, teaching, and visiting the people, both in and out of the station. I am trying to get into the way of working systematically, so that I may be at the right place at the right time. May the Lord help me to do His will!

Begging an interest in your prayers, I remain, your obedient and unworthy servant,

D. D. Perera.

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THE BELLIGAM STATION.

(TRANSLATED.)

Belligam, April 12th, 1864.

REV. AND DEAR SIRS,—In this Circuit there are two schools, in which forty-four children, namely, eleven boys and thirty-three girls, are taught, with an average attendance of thirty; but, especially in the girls' school, instruction in religion has been neglected, though sewing has been attended to. There has been preaching once on the Sabbath. This is continued. The service is attended by ten persons, of whom three go from my own house, and by thirteen children. One of the members went with Mr. Perera to Amblamgodda. Three other persons who belong to his family now find it difficult to attend, and have not come to the class. The schoolmaster and two other persons attend, but only the master comes regularly; and the whole three are so careless about religion that they can only be regarded as persons on trial. The prayer-meeting held by Mr. Perera, and two other prayer-meetings, are continued, and are held weekly. My other duties consist of holding arguments with the Buddhists, conversation with our Christians on religion, distributing tracts, and offering prayer in the houses of the people; but in the month and more in which I have been thus labouring, I see little effect that has been produced. The people of this populous village are filled with the darkness of heathenism. There are many things to make me very sorrowful. There needs much prayer that the Divine blessing may anew come to this place.

Your most obedient servant,

D. A. FERDINANDO.

MR. WIJASINGHA'S LETTER TO THE DISTRICT MEETING.

Galkisse, January 2nd, 1864.

REV. AND DEAR SIR,—I am very sorry to inform you that I shall not be able to be present at the approaching District Meeting. I was quite prepared to come, and am still desirous of being present at the last Meeting I indulged the hope of ever being enabled to attend; but unfortunately this is not to be.

I was taken suddenly ill last Sunday, and although I feel much better now, I am yet considerably weak, and unfit for any active exertion. It is the advice of the medical men who attend on me, not to venture on a journey to Galle, unless I am willing to stake my life. I hope, therefore, to be excused. May I also take this opportunity of informing you, and the rest of the brethren, of my future intention? I have made up my mind, if all be well, to live near to my station; and, by God's help, hope to be able to render some little assistance to my successor, and thus serve my God to the end of my existence, which in all human probability cannot be long.

I must again express my regret, in not being able to be present at the ensuing meeting, and have seen and spoken to the brethren in person; the more so, as I feel myself fast approaching to a close. But may the will of God be done!

I have been present at forty-four District Meetings of our Society, and have invariably experienced much kindness from the brethren, and as truly felt happy in their love. Allow me, therefore, in gratitude to thank them for their past kindness, and bid them farewell, with my sincerest and best wishes for their future well-being and continued welfare.

In conclusion, may I hope that the Wesleyan Missionary Society, which was the means of reclaiming me from the dark and degrading influences of Heathenism, and under which, I thank God, I was allowed the happy privilege of being an humble labourer in His vineyard during the past forty-eight years, extead its conquests rapidly over this and other lands where the prince of darkness reigns? May God Almighty, who has so far blessed the labours of this Society, still smile benignly on it; and make it a blessing to the Heathens, and one of the chief means of carrying salvation to the teeming millions of idolaters that cover the surface of the globe! This is the earnest and unceasing prayer of

Your humble, but faithful, fellow-labourer in Christ,

C. WIJASINGHA.

Rev. R. Spence Hardy, Chairman.

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MEMORANDA.

1. The brethren will please to remember, that a "Quarterly" will be required from each station, on the 1st of January, April, July, and October. It must refer, as much as possible, to circumstances that have taken place within the three months previous, and contain a faithful and undisguised record of the present state of the work, whether it be pleasing or painful.

In spelling proper names, or writing Singhalese words, in the English character, it will be as well to use the letter a as the equivalent of e, in all instances. In England our good brother, Gunawardana, is called Gunawardcen, because he spells his name Goonewardene; and in the same way Minuangoda is Minuangoad, because it is spelt Minuangode.

2. Among the resolutions agreed to at our last District-Meeting were the following: and they are here recorded that they may not be overlooked by any of the brethren.

"That a uniform plan of Scripture Lessons be prepared, which shall be the lessons for the week in all our schools, on which questions shall be asked when the school is examined, and from which the brethren are advised frequently to take their texts when they preach.

"That greater attention be paid to the Methodist usage of employing Local Preachers, who shall be placed under our discipline, and be met by the Ministers of the Circuit in regular Local Preachers' Meetings.

"That lovefeasts be held regularly in every Circuit, and Missionary Meetings in every place where we hold regular service.

"That out-door services shall be held in every Circuit; and that attempts shall be made to break up new ground, and introduce the Gospel to heathen localities.

"That all books used in our schools shall be paid for by the parents of the children.

"That we will baptize no child, and marry no couple, unless at least one of the parents, or one of the persons, is a regular attendant on Christian ordinances, and known to be free from the practice of all acts and rites connected with heathenism. N.B. This resolution was passed with all solemnity, every hand being uplifted in pledge that it shall be religiously observed; and I now beseech the brethren, with a full heart, to respect this. Let us free ourselves, at once and for ever, from all connivance at heathenism or idolatry; 'this abominable thing that I hate,' saith the Lord."

3. There were other matters of importance before the brethren, the desirability of which was confessed, but on which no formal resolution was taken.

"That at the Quarterly Meeting of Ministers there be a strict examination of all our class papers, attendance returns, and subscription lists.

"That earnest attempts be made to establish regular services in places where we have no paid agent of the Mission, as at Wellesara.

"That even where we have schoolmasters, persons be appointed to attend to our places of worship, and act as Chapel Stewards, who do not receive any pay from the Mission.

"That our people be taught, more clearly and constantly, the proprieties of worship, such as in preparing a clean and decent place for the Minister, in keeping their places of worship in proper order, and in paying proper respect to the book that is the word of God. The people will not respect our worship, unless we respect it ourselves; and knowing the reverence with which they regard their own sacred books, even worshipping them, we cannot expect that they will regard the Scriptures with due respect, if we allow them to be thrown anywhere, or carried about as men carry a bundle of grass or a load of clay.

"That the children be taught to repeat the responses in a reverent manner, not shouting them out as they do the *hodiya*.

"That persons attending our lovefeasts and communions be required to show their tickets, on each occasion.

"That once in the year an account of all money received for the Mission, or for any local purpose, be publicly read in each place of worship, and an account given of the manner of their appropriation; and that, wherever practicable, Stewards be appointed, who shall receive and pay all money, under the direction of the Minister."

R. Spence Hardy, *Chairman.*

Colpetty, April 23rd, 1864.

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LUCKNOW.

THE Committee has authorised the Rev. Daniel Pearson, of Barrackpore, to proceed to Lucknow, in order to take charge of an English congregation and society organized by the Missionaries of the Methodist Episcopal Church of America. The American brethren for several years have ministered to the military and others who desired their services; they have purchased property, have built a Chapel, and established a School, and have met with encouraging success. But being desirous of confining their labours to the native population, they propose to withdraw from the English work altogether, and have requested the Committee to take charge of it. They will make over the property to the Society for the very moderate sum which it originally cost, whenever the Society is prepared to pay the money, and in the interim will receive a rent for its occupation. The amount thus recovered they intend to employ in the extension of their Mission among the natives. Mr. Pearson visited Lucknow some months ago, and reports favourably of the work there, and of the proposed arrangement. The American brethren are desirous that Mr. Pearson should take charge of the work they have commenced. He will thus occupy the chief military station in India, and will have easy access to other stations comprising ten or twelve thousand of British troops and their families. God grant that his entering on this important sphere may be accompanied by a special blessing. In our frequent and fervent prayers for India, let not the British residents in that land be forgotten. Let us earnestly pray for the salvation of our military fellow-countrymen, and for the ministers labouring among them.

On Mr. Pearson's departure from Barrackpore, he will be succeeded by the Rev. H. G. Highfield, of Calcutta, leaving the Rev. Jas. H. Broadbent alone on that station for the present. But as the communication between Barrackpore and Calcutta by railway is easy and rapid, the brethren on those stations will often see each other, and will frequently interchange services.

In some future number we hope to give an extract from the letter received from Dr. Butler, the General Superintendent of the Mission of the Methodist Episcopal Church in North-West India, describing the wants and opportunities of the Lucknow Mission. We shall also subjoin the statistics of the very flourishing native Mission under his superintendence.

FINANCE.

THE high rate of interest which has to be paid for borrowed money at the present time may be urged, in addition to other considerations, as a strong reason why contributions to the Missionary Society should be diligently collected, and promptly remitted to the Mission House

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in London. The receipts for 1864 should be larger in amount than those of the previous year, and more early brought into the treasury. The average expenditure of the Society is not less than Ten Thousand Pounds monthly; and it may easily be calculated how large a sum may be paid for interest of money borrowed even at five per cent., in the absence of receipts to meet this monthly expenditure. Subscribers will confer a double advantage by the early payment of their subscriptions, and the Ministers and Treasurers and Secretaries in their several localities will kindly see that there is no delay in remitting the amounts collected. "Bring ye all the tithes into the storehouse,.....and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.....And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts."

THE JUBILEE CONTRIBUTIONS.

In anticipation of the assembling of the Jubilee Committee, previous to the approaching Conference in Bradford, it is most desirable to be prepared to announce the payment of a moiety of the promised Contributions. The announcements on the "Notice" Cover amount to more than Forty Thousand Pounds. The Treasurers thankfully acknowledge that many of the contributors have enhanced the value of the gifts by their early payment. They further indulge the hope that this example will be followed by other contributors, whether of large or small amount; so as to encourage the Jubilee Committee to proceed in maturing the plans which have already been announced in outline at the several Jubilee Meetings. The total amount promised at home and abroad exceeds One Hundred and Eighty-Five Thousand Pounds.

DEATHS.

We announce with deep regret that the Rev. William H. Garner died at Graham's Town, South Africa, on the morning of Easter Sunday, March 27th.

We have also heard of the death of the Rev. Edward Bickersteth, Native Minister, at Abbeokuta, April 14th. Mr. Bickersteth has left a widow and five children.

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,224. 3*s*. 1*d*.

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KENT DISTRICT.

	£.	s.	d.
Canterbury Circuit:—			
W. Gilbert, Esq. (last half) ...	10	0	0
Small sums	21	0	0
Gravesend Circuit:—			
Amicus	10	10	0
Mr. J. Smith	1	0	0
Miss Rowlett	1	0	0
Mr. Bown	1	0	0
Mr. Shorter	1	0	0
Mr. G. Smith	1	0	0
Mr., Mrs., and Miss Gibson ...	2	10	0
Mrs. Harding and Brother ...	5	0	0
Mr. J. Dumbrill, &c.	1	6	0
Mr. W. Ward	2	2	0
55, Windmill Street	1	0	0
S. G.	2	2	0
Miss Lawson	1	0	0
R. E. C.	1	0	0
Mr. James Scott	1	0	0
Mr. and Mrs. Small	1	0	0
Mrs. Staff	5	0	0
Mrs. Strickland	5	0	0
Collection at Meeting	5	17	7
Sums under 20s.	6	2	6
	55	10	1

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle Circuit:—			
Mr. W. D. Stephens	52	10	0
Rev. P. Featherstone (Moiety)	5	0	0
Mr. R. Harrison	20	0	0
Miss Harrison	5	0	0
Mr. H. Morrison	10	0	0
Mr. R. Falconer (Moiety)	5	5	0
Mr. C. Bainbridge	30	0	0
Mr. E. Richardson (Moiety) ...	25	0	0
Miss Warkman	2	2	0
Mrs. Dodds, "in memory" ..	1	0	0
Mr. George Harle	10	10	0
Rev. Robert Lyon	10	10	0
Mr. W. Pearson	4	4	0
Mr. J. Robinson (Moiety)	10	10	0
Mrs. Joel	1	0	0
Small sums	1	0	6
Gateshead:—			
Mr. William Brown (Moiety).	150	0	0
Mr. Samuel Southern (Moiety)	50	0	0
Sundries	35	0	0
Alston Circuit	8	0	0
Berwick Circuit	8	11	10
	445	3	4

GWENNAP CIRCUIT.

	£.	s.	d.
Mr. and Mrs. H. B. Champion	21	0	0
Rev. J. Mitchell, in part	10	0	0
Mr. Whitburn	1	1	0
	32	1	0

MILDMAY PARK

	£.	s.	d.
Mr. and Mrs. Sillifant	5	5	0
Mr. E. W. Richardson	5	5	0
Mrs. E. W. Richardson	5	5	0
Mr. S. J. Bennet	3	3	0
	18	18	0

REDRUTH CIRCUIT.

	£.	s.	d.
A Friend, by Rev. W. Jessop ..	10	0	0
C. B.	1	1	0
A Returned Missionary, in affectionate remembrance of early impressions received under the Missionary speeches of the Rev. R. Young	5	0	0
An Irish Methodist, a token of love for Dr. Smith	5	0	0
Captain Kitto	5	0	0
The President of the Conference, in memory of his beloved friend, Richard Treffry, jun.	2	2	0
Captain Jewell	1	1	0
A Friend	1	0	0
Ditto, by Mrs. Jessop	5	0	0
Ditto, by the Rev. W. Jessop ..	3	0	0
Mrs. Paull	1	0	0
A Friend	2	2	0
Mr. T. Pryor	2	2	0
A Thank Offering	2	2	0
Captain Bray	1	1	0
Mr. Blackney, in memory of his mother	1	1	0
Mr. W. Andrew	10	0	0
Mr. R. Serpell	2	0	0
Rev. T. Richards and Family ..	5	5	0
Captain Coad	3	3	0
A Friend, for himself, son in heaven, and such men as Dr. Smith and Mr. Garland ...	21	0	0
Mr. and Mrs. W. Truran	1	0	0
Mr. G. Chillen	1	1	0
Captain Lean	1	1	0
Collections and Tea Meeting at Redruth	47	0	9
Collection and Tea Meeting at Lanner	6	5	2
Small Sums	4	4	10
	149	12	9

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, Pitt Street	151	6	0
Ditto, Wesley	141	3	4
St. Helen's and Prescot	71	10	0
Birkenhead	27	4	6
Chester	7	0	0
Lancaster	6	7	9
	404	11	1

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HORNCASTLE CIRCUIT.

	£.	s.	d.
Rev. A. Edman, in memory of a beloved wife	30	0	0
An old subscriber and lover of Missions	25	0	0
Mr. and Mrs. Rivett	5	0	0
Ditto, for business Assistants	1	0	0
Mrs. Rivett, sen.	1	0	0
Mr. and Mrs. Green and Family	1	0	0
In Memoriam	10	10	0
Three Sisters, in memory of one in heaven	5	5	0
Mr. and Mrs. Watson	4	4	0
Ditto, in memory of parents in heaven	1	1	0
Miss Barker, in affectionate remembrance of Mrs. Williams	1	0	0
Mr. Elmit, *Horsington*	1	1	6
In memory of a beloved wife, H. K., *Horsington*	1	0	0
Mrs. Hewson	1	0	0
Rev. H. Kirkland	5	5	0
Mrs. Lill	1	0	0
In memory of a beloved brother, J. H. Adams	1	0	0
Mr. and Mrs. Harrison, and three children, £1 each	5	0	0
Rev. J. Findlay and Family, and in memory of the Rev. G. Findlay (one half)	2	12	6
Mr. and Mrs. Bratton, *Wragby*	10	0	0
Mrs. Spencer, sen., *Ditto*	2	0	0
Mr. George Whitton	10	0	0
A Friend's Thank Offering for sustaining grace	2	2	0
In affectionate remembrance of the late Rev. W. Carlton (one half)	5	5	0
Mr. Dennis	1	0	0
Mr. Abbott	1	0	0
A Friend	2	0	0
A Friend	5	0	0
Small Sums	4	0	6
Juvenile Contribution	9	0	6
Collected at close of Public Meeting	15	14	0
	170	1	0

MANCHESTER AND BOLTON DISTRICT.

Oldham Street, &c.	11	2	8
Grosvenor Street	330	0	0
Great Bridgewater Street	100	0	0
Oxford Road	128	3	0
Cheetham Hill	54	15	0
Burnley	75	0	0
Rochdale	51	4	6
Accrington	60	5	0
	810	10	2

CAMBORNE CIRCUIT.

	£.	s.	d.
Dr. George Smith	210	0	0
Mr. Edward Burgess	210	0	0
Mr. M. G. Pearse (moiety)	25	0	0
Rev. F. Kellett	3	3	0
Mrs. Kellett	3	3	0
Ditto, in memory of their first-born, John Harrison	1	1	0
Hannah Margaret Kellett	1	1	0
Ellen Jane Kellett	1	1	0
Frederick William Kellett	1	1	0
Mr. and Mrs. Phillips	5	5	0
Mr. W. H. Willoughby	1	1	0
Mr. John Harris	1	0	0
Mr. W. J. Richards, in memory of a beloved friend in heaven	1	1	0
Mr. Henry Eva	2	2	0
Mrs. Eva	1	1	0
Mrs. Lakey	1	0	0
Mr. E. Skewes	1	0	0
A Member of Mr. Kellett's Bible Class	1	0	0
Ditto, Ditto	1	0	0
Miss T. Paull	1	0	0
Mr. W. Nicholls	1	1	0
Public Collection	5	12	0
Small Sums under £2	3	0	0
	486	13	0
Expenses	8	16	6
	477	16	6

ST. JUST CIRCUIT.

Mr. A. Chenhalls, in part	15	0	0
Mr. and Mrs. Drew	5	0	0
A Friend, in memory of a mother who loved Missions	2	2	0
Rev. W. Jessop, in memory of Alice Daniel	1	1	0
Mr. T. Laity	10	0	0
Mr. Peter Olds	1	1	0
Mr. Pascoe	2	0	0
Mr. Rosewall, in memory of a departed friend, &c.	1	0	0
Mrs. H. G. Thomas	5	0	0
Mr. W. Trezise, in part	5	0	0
Public Collection	6	1	9
	53	5	9

GREAT QUEEN STREET.

Mr. and Mrs. W. Clemence	20	0	0
Mr. W. Clemence, jun.	5	0	0
Miss Clemence	5	0	0
In memory of the late Mr. George Chislett, by his sorrowing widow	5	0	0
Miss Gardner	2	0	0
	37	0	0

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ST. AGNES CIRCUIT.

	£.	s.	d.
Mr. Barrett	1	0	0
Mrs. Hancock and Children	6	6	0
Mr. R. Hooper, in part	1	0	0
Mr. and Mrs. A. Nancarrow	2	2	0
Samuel Parcoe, Esq.	5	0	0
Mr. Henry Peters	1	1	0
A Friend, by Rev. C. Ridler	1	10	0
A Friend to Missionaries	1	5	0
Collection, in part	2	16	0
Small Sums	1	0	0
	23	0	0

BRIXTON HILL CIRCUIT.

	£.	s.	d.
Two Friends, *Walworth*	10	0	0
Miss Blundell	5	5	0
Miss Harriet Blundell	5	5	0
Mr. H. B. Cornaby	5	5	0
Mr. Langley, *Walworth*	5	5	0
Mr. and Mrs. Grisenthwaite	5	0	0
Mr. Stemp	4	4	0
Miss Dutton	2	2	0
Miss Gay	1	0	0
James and Ann Rice	1	0	0
	44	6	0

PENZANCE CIRCUIT.

	£.	s.	d.
Two Friends	1	0	0

TRURO CIRCUIT.

	£.	s.	d.
List to be supplied	124	4	8

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth Juvenile Society	30	0	0
Poplar	30	0	0
Deptford	5	0	0
Walworth	15	11	7
Stratford	1	18	6
Waterloo Road	6	8	0
Cambridge	2	9	5
Greenwich	3	16	11
Sydenham	6	15	0
Mildmay Park	26	14	4
Hinde Street	30	6	5
King's Cross	10	0	0
St. John's Wood	15	6	10
Barnet	1	11	10
Finchley	1	7	2
Homerton	3	2	1
New North Rd.	14	0	0
Edmonton	3	0	2
Camden Town	3	12	9
Lower Norwood	2	8	6
	213	9	6

YORK DISTRICT.

	£.	s.	d.
Thirsk	86	0	0
Easingwold	75	0	0
Tadcaster	50	0	0
	211	0	0

PORTSMOUTH DISTRICT.

	£.	s.	d.
Portsmouth	27	12	4

BRISTOL DISTRICT.

	£.	s.	d.
Bristol, King Street	60	0	0
Ditto, Clifton	33	17	9
Cardiff	70	0	0
Cheltenham	56	0	0
	219	17	9

HIBERNIAN AUXILIARY.

	£.	s.	d.
	500	0	0

KENT DISTRICT.

	£.	s.	d.
Rochester	15	1	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wednesbury, 2nd	10	0	0

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Chatteris	20	0	0

BATH DISTRICT.

	£.	s.	d.
Bath	35	0	0

SWANSEA DISTRICT.

	£.	s.	d.
Merthyr	4	8	0

HULL DISTRICT.

	£.	s.	d.
Hull, West	194	5	5
Grimsby	123	0	6
Bridlington	75	0	0
Hull, East	40	0	0
Beverley	20	17	10
	453	3	3

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Halifax	76	1	0

LIVERPOOL DISTRICT.

	£.	s.	d.
Brunswick, Liverpool	106	18	10
Southport	50	0	0
Warrington	40	0	0
St. Helen's and Prescot	19	4	2
	216	3	0

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, West	65	12	11
Ditto, East	54	5	10
Worksop	13	12	7
Retford	16	0	0
Barnsley	28	7	10
Chesterfield	21	0	0
	198	19	2

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CHANNEL ISLES DISTRICT.

	£.	s.	d.
Guernsey, E....	104	2	9
Ditto, French ..	27	0	0
Jersey, English	50	0	0
	181	2	9

LINCOLN DISTRICT.

	£.	s.	d.
Lincoln.....	83	2	5

NORTH WALES DISTRICT.

	£.	s.	d.
Corwen	8	0	0

SOUTH WALES DISTRICT.

	£.	s.	d.
Aberystwith...	4	4	9

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, North	52	7	0

LEEDS DISTRICT.

	£.	s.	d.
Wakefield	80	0	0
Second Leeds...	36	7	10
Pateley-Bridge	53	18	6
Knaresbro' ...	40	0	0
Bramley	16	17	9
	227	4	1

EXETER DISTRICT.

	£.	s.	d.
Bridport	18	10	0
Barnstaple ...	15	0	0
	33	10	0

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Lynn	7	12	6

DEVONPORT DISTRICT.

	£.	s.	d.
Liskeard	27	7	0
Plymouth.....	7	7	10
Tavistock	5	15	0
	40	9	10

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Burnley.....	65	0	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
R. P. Wood, Esq., per Messrs. Smith, Payne, and Smiths	200	0	0
Hull West, Annual Sale of Ladies' Work	90	0	0
Francis Lycett, Esq., (Annual)	52	10	0
Ditto, for China, (Annual)	52	10	0
A. B. C., for mercies received	30	0	0
Friends at *Ladyborn, Manchester Fifth Circuit*, for paying off the debt on the new chapel at Abbeokuta, by Rev. T. Champness	27	0	0
A Friend in the *Bradford-on-Avon Circuit*	20	0	0
Executors of the late Miss G. Pearse, *Launceston*, in fulfilment of her desire, per Rev. J. Sutch	15	0	0
Rev. Dr. Hoole and Family	10	10	0
Legacy of the late Mr. Richard Graves, of *Hull West*, Mr. Russell, executor	10	0	0
J. W. Alexander, Esq.	5	0	0
An aged Widow, for the Mission in Italy	5	0	0
Charles Burton, Esq., M.P., (two years)	4	4	0
J. H., by Rev. W. Arthur	2	10	0
Rev. A. Fletcher, *Canterbury*	1	1	0
A Friend, *Castle Carey*, in response to Rev. H. J. Piggott's appeal for Italy	1	0	0
Mr. W. Bullen, *Mylor, Falmouth Circuit*, a Thank Offering for mercies received	1	10	0

The General Treasurers have received advice of the following Legacies :—

	£.	s.	d.
William Wardle, Esq., *Chester*	100	0	0
Mr. John Jones, *Derby*	50	0	0
Mr. John James, *Kington, Hereford*, for the Jubilee Fund	50	0	0

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—JUNE 25TH, 1864.

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No. CLXXVII. SEPTEMBER, 1864.

PAPERS

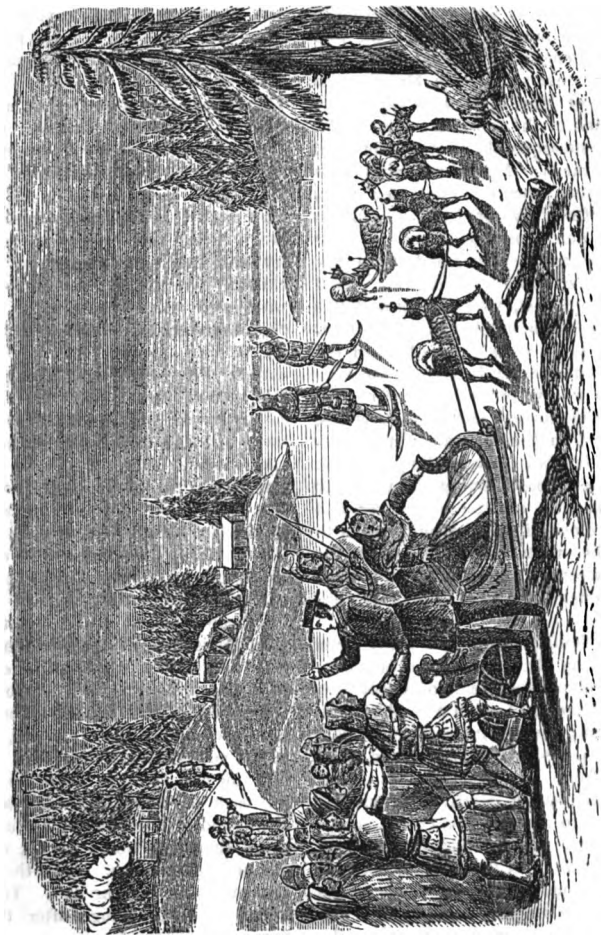
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



TRAVELLING IN HUDSON'S BAY TERRITORY.

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THE HUDSON'S BAY TERRITORIES.

THE labours of the Missionaries in the Hudson's Bay Territories, prosecuted with zeal and self-denial, are owned and blessed of God. Some of the incidents of the history of the Mission during 1863 are full of interest and encouragement. Mr. Woolsey writes:—

LAST spring, this locality presented quite a stirring scene, there not being fewer than sixty tents of Crees camped near us. Many of them cultivated the soil, and were supplied with hoes and garden-seeds. It was quite cheering to witness the industry of nearly all who were thus engaged. Though the chiefs, in their conversation with Mr. Flett on the 5th of May, seemed to regard the cultivation of the soil as a serious affair, yet they subsequently went at it in right good earnest. Many did what they would have scorned to do a few years since. Chief Factor Christie and his officers were quite surprised at what they saw, as they remained for a few moments, *en route* for Red River. And a Romish Priest, who also passed this way, seemed to indulge in fearful forebodings as he paced up and down the camp-ground, scarcely recognised even by some who wore the baubles from the toy-shop of Rome. Our public services, conducted in the open air, were numerously attended. But, as the good book says, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips;" I take occasion to transcribe, from the columns of the "Nor'-Wester," part of a letter, written by a miner from Red River. He observes,—

"On Sunday, the 3d of May, I was down seeing Mr. Woolsey and his place. He had about sixty tents of Crees with him, and preached them a good sermon in English; his able interpreter, William Monkman, giving to the Indians as he got it from Mr. Woolsey. It seems strange to see a Minister so excited preaching to a people that do not understand him. His attendance was good and attentive. At two o'clock, ten boys and girls came to school. Some of the boys read in English, some in Cree and English, and some were learning the alphabet.

"On the 4th the three Chiefs sent for me, gave me a smoke and something to eat, and said to me, 'Cannot you do something for us, as you are our countryman? Help us by your advice. We are glad and proud of our praying master, Mr. Woolsey; and we are very happy to know that there are some great and good masters in Canada, and across the great waters, that like us and pity us. They know that we are poor, and that we are as children—knowing nothing. We are as if our eyes were covered, and cannot see as white men see. We are thankful to hear from the great praying master, Mr. M'Dougall, who sent us a letter, saying that he sent to Canada to try and get some money to build a church. We wish he may succeed.' 'I wish,' said one of the Chiefs, 'to see a church and school on this spot before I die, so that our children might go into church and pray after I die. We are told by our Minister to farm. It is his call every day, Sow! sow! I wish to sow; but how can I get my young to take a hoe, and dig up this new sod? I cannot get the young men to work at new ground while the good buffalo-meat is so near. How hard it is to change the mind of the Indian! Now, my friend, can you not help us to speak? I will now leave the talk to you.' After a little conversation, I told him that his good Minister was here to guide and to give him advice when perplexed. He said, 'I ask your advice.' 'Well, since the good men that sent Mr. Woolsey to you have done so much for you, I think that if you would ask them for a ploughman for one year, to break up an acre for each of those that wish to settle down, and give themselves up to pray, I think that they would give a man for one or two summers. After the land is broken up, it will be soft. You have horses that can plough after the first year; and perhaps they might send you a plough or two.' The Chief said, 'That is just what I want. I am ashamed to

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ask for more. I ought to be thankful for what we are getting. But, if what you speak of could be done for us, then, if we do not do well after that, we ought to be left to ourselves. Now, my friend, you have said just what I like. Make this conversation known.' I told him I would write to the 'Nor'-Wester,' and that I hoped they would make it known.

"Chief Mas-kee-pee-toon, or Broken Arm, said, 'I know the Chief, Nee-ta-me-na-hoos, or Little Hunter, say to the interpreter, Mr. Monkman, that his heart was much troubled about religion. He wished to join the church, saying that he stood as betwixt two—one telling him to pray, and the other telling him not to pray. I, too, wish to pray; but I am frightened to fall again. I am troubled night and day whether I shall join or not.' Mr. Monkman said, 'Come, Mr. Flett, you are the oldest; can you not say something to encourage this poor man?' I said that the two that were drawing him were the good and evil spirits. 'Now, whom do you wish to serve? The good and great Spirit? You will, then, go to your Minister, and he will put you in the right way, that you may be comforted in your mind.'"

The above testimony, coming from a Presbyterian friend, cannot but be regarded as somewhat encouraging, and must be considered as altogether impartial.

As the Indians had only just arrived, I had not formed *a school* in reality, a few children being merely got together to show our visitor that the youths of the forest and the plain have minds capable of expansion.

The Chiefs, Broken Arm and Little Hunter, are virtually, and in a certain sense formally, on our side, though they have not yet been baptized by us. They have been present on the administering of the Lord's Supper, and have been most solemnly impressed with what they saw and heard. Both pray with their families, and occasionally in public, and are always deeply interested in our religious exercises. The Broken Arm is thoroughly conversant with all the productions that have been printed in the Cree-Syllabic characters. He greatly prizes the New Testament. Both these Chieftains will, we doubt not, ere long add their names to the more than six hundred that have been baptized since our arrival in the Saskatchawan, not to mention those that were baptized by our predecessor.

As soon as the Indians left for the Plains, we proceeded with the erection of the parsonage, my colleague very kindly superintending the raising of the frame. The building is thirty-eight feet by twenty-two, and will, we hope, be a very suitable edifice.

Though the summer months passed over without much being effected, save the cultivation of the soil, yet we were visited by Crees and Assineboines, who received "with meekness the engrafted word." We were also privileged to address our Edmonton-House friends, all of whom gladly heard words "whereby they might be saved." This travelling to and fro on horseback cannot, however, be much longer performed, physical disability making equestrian journeys very trying. In fact,—

"The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks which time has made."

December 24th, 1863.—The reconnoitring, a year ago, of one of your Generals, of a portion of the Methodistic army, led that distinguished officer to land here, with additional forces, on the 12th of August last, to the no small astonishment of an invalided officer, as he did not expect them so soon. This you will please regard as introductory to an announcement of the arrival of Mr. M'Dougall and family.

When the Chairman was here in 1862, he was fully convinced that unless some additional agency was brought to bear upon the aborigines of the Saskatchawan, the Stone Indians, in an especial manner, would be in danger, in some cases, of relapsing into paganism, and, in others, of being beguiled from the simplicity of the Gospel by the emissaries of Rome. Hence his magnanimous resolve, if need be, to return to us. And as, on consulting you, he learned your wishes for their welfare, he took instant action, anticipating a most hearty concurrence on the part of the executive. Had he awaited the arrival of even the next mail, there must, of necessity, have been a year's delay, and a non-fulfilment of a promise which Mr. M'Dougall considered it absolutely necessary to make.

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It is almost unnecessary, I suppose, for me to tell you that I gave the Chairman and his family a welcome reception. To have done otherwise would have been a blot upon the escutcheon of my nationality. And were I not an Englishman, I might unhesitatingly affirm that such an one has a laudable ambition to entertain his friends in the best possible manner. Hence, I deeply regretted to be compelled to place our guests in an Indian tent, subject to strange vicissitudes, though shared in by myself in an adjoining tent. As soon as the Chairman ascertained that the parsonage, though already commenced, could not be got ready for a few months, he erected a log-house at once, in which we now reside. Three out-buildings have also been put up, an ice-house commenced, considerable lumber sawed, a quantity of hay made, crops gathered in, land ploughed, and some reploughed, the fisheries attended to, and other duties discharged.

But the Chairman, anxious to be about his Master's business, made an early start for the Stone Indians, *viâ* Edmonton-House, following up trail after trail, until he and his attendants found themselves beyond Red Deer's River, with the mountains in view; but he only succeeded in seeing a few families, the band having scattered in all directions in quest of food. The solitary few were, however, overjoyed to meet your Representative, and agreed to communicate as soon as possible all that Mr. M'Dougall desired to be made known to the large band. Thus satisfied that his mission had not been in vain, the Chairman returned home, after twenty-one days' absence. The party, being compelled to trust to their guns for provision, had to submit more than once to a want of food. Subsequently, Mr. M'Dougall met with nearly all the Stone Indian Chiefs and many of their people at Edmonton-House, besides seeing about thirteen tents of them here and in the Plains.

Nearly all our Crees returned in the fall, very desirous to see and hear "The Great Black Coat." They were met by the Chairman in general council, and a variety of subjects discussed, alike bearing on their interests and on the consolidation of our work.

Just at this juncture, Mr. Steinhaur having arranged for the opening of his new church, the Edmonton-House Missionary (through the Chairman's inability to attend) had the honour of formally dedicating the first Protestant church in this section; preaching in the morning from Gen. xxviii. 16, 17. The church was crowded by Indians, nearly all of whom were well clad and remarkably clean. All were seriously impressed, and thankful that they were permitted to see that day. We held a glorious lovefeast, after which about fifty communicants appeared at the table of the Lord. May that day tell on the day of eternity! To the honour of Mr. Steinhaur, be it recorded that this building will stand as a monumental proof of his own genius and untiring assiduity.

Though "God buries His workmen, He carries on His work." One of our people, who had long exercised his gifts and graces amongst the Stone Indians, has recently fallen by the ruthless hands of the Blackfeet; but others are being raised up. A patriarchal Stone Indian has lately been appointed to conduct religious exercises in his own camp. An exemplary and efficient Cree has also been inducted into office as a Local Preacher, and received the very *first* plan, which I send you, that was ever framed in these wilds. Several of my colleague's people are also working in the vineyard of our Lord.

LONDON:
PRINTED BY WILLIAM NICHOLS,
46, HOXTON SQUARE.

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AUGUST 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For SEPTEMBER, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
Isaac Holden, Esq., *Oakworth* (in part)	1500	0	0
William Brock, Esq., *Exeter*, (erroneously reported as £500 in the June and July "Notices")	600	0	0
James Fishwick Stead, Esq.	500	0	0
Mrs. Holy, *Southport*, by James Heald, Esq	500	0	0
James Stott, Esq., *Haslingden*	425	19	9
John Vanner, Esq.	305	5	0
Rev. William Arthur, M.A.	250	0	0
George Brooke, Esq., *Spring Lodge, Huddersfield*, (half of subscription)	250	0	0
J. C. Kay, Esq., *Bury, Lancashire*	250	0	0
James Duncan, Esq.	150	0	0
Mrs. Bond, *Newcastle-on-Tyne*	150	0	0
Messrs. Cole, Brothers, *Sheffield*	150	0	0
T. W. Heaton, Esq., (first half,) *Bolton North Circuit*	100	0	0
Thomas Skilbeck, Esq., *Bilton*, additional, by John Burton, Esq., *Leeds*	50	0	0
Mrs. Robert Wood, by M. Bateson Wood, Esq., *Manchester*	50	0	0
Rev. Dr. Waddy	25	0	0
W. Millington, Esq., *Tipton*	25	0	0
Rev. Charles Churchill, M.A.	25	0	0
Rev. John Rattenbury	21	0	0
John Procter, Esq., *Uxbridge*	21	0	0
Mr. Henry Mason	21	0	0
Ditto, Bible Class	2	12	6
Mr. W. T. Shaw and Miss Shaw, *Derby Circuit*	21	0	0
Mr. W. T. Shaw, (*Derby,*) *Ashbourne Circuit*	3	3	0
Rydal Mount Ladies' Sewing Meeting, *Manchester*	20	0	0
Miss Judd, additional, *Great Queen Street Circuit*	20	0	0
Ditto, in memory of her late father, W. P. Judd, Esq.	20	0	0
Ditto, in memory of her mother	20	0	0
Rev. J. J. Topham	15	0	0
N., a Family Thank-Offering	12	12	0
Psalm cxv., by Rev. Dr. Jobson, (one half promised)	12	10	0
Rev. Dr. Lyth	12	10	0
Mr. H. Swaffield and Family, *Brixton Hill Circuit*	10	10	0
Rev. W. L. Thornton, M.A.	10	10	0
Rev. M. C. Osborn, *Liverpool North*	10	10	0
T. Russell, Esq., M.A., *Mackworth, Derby Circuit*	10	0	0
Greaves Walker, Esq.	10	0	0
Rev. Dr. Kessen	10	0	0
Rev. John Kirk, *St. George's East*	5	5	0
Mr. T. Overy, *Whallington, Battle, Sussex*	5	5	0
Mr. W. Tagg, *King's Cross*	5	5	0
Rev. D. Stewart, *Leeds*	5	0	0
Rev. S. H. Morton, *Chapeltown, Sheffield*	5	0	0
Mrs. Fowle, *Studley Road*	5	0	0
Mr. Charles Fowle, *Ditto*	5	0	0
Mr. Charles James, *Spitalfields*	5	0	0
Rev. Samuel Simons, late of *St. Christopher's*, additional	4	5	0
Mr. Sherreu and Family, *Weymouth*	4	4	0
Mr. J. Howard, *Dursley*	2	10	0
Mr. W. Bartlett, *Jewin Street*	2	2	0
Mr. W. Kendall, *Ditto*	1	1	0
Mr., Mrs., and Miss J. H. Hall, *Brixton Hill*	1	11	6
Mrs. Atkinson, *Jewin Street Circuit*	1	1	0
Mr. J. Carpenter, *Dover*, in memory of his mother	1	1	0
Mr. Raymond, *New North Road*	1	1	0
Miss Birdwood, *Ditto*	1	1	0
Corporal W. Sadler, *Gibraltar*	1	0	10
Mr. H. James, *Brixton Hill*	1	0	0
Mrs. James, *Ditto*	1	0	0

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CIRCUIT REMITTANCES.

	£.	s.	d.
Wolverhampton	330	0	0
Stockport, South	108	4	10
South Petherton	15	0	0
Portland	15	0	0
Newport, Monmouth	40	0	0
South Wales District	44	0	0
Pickering	30	0	0
Bungay	25	10	0
Carmarthen (English)	70	0	0
Ashton-under-Lyne	20	0	0
Maidstone	25	0	0
Stokesley	62	10	1
Wath	20	5	0
Barton-on-Humber	34	14	0
Stamford	23	15	10
Brigg	9	9	2
Plymouth	86	3	11
Tavistock	5	0	0
Market Harbro'	10	0	0
Luton	40	0	0
Newark	127	7	0
Sandhurst	13	0	0
Uxbridge	29	0	0
Wednesbury (Wesley)	129	3	0
Castletown, Isle of Man	12	0	0
Colne	50	0	0
Banff	10	0	0
Worksop	8	2	6
Marlborough	46	13	0
Hull District	99	19	0
Howden	13	0	0
Wakefield	502	12	0
Gower	40	0	0
Merthyr-Tydvil (English)	20	0	0
Bridlington	50	0	0
Hornsea	8	9	5
Market Rasen	43	0	0
St. Mawes	20	0	0
St. George's	7	7	0
Halifax	40	0	0
Bradford, West	6	10	0
Hertford	5	0	0
Croydon	25	0	0
Middleham	10	0	0
Grimsby	100	0	0
Spalding	40	0	0
Derby	32	18	0
Monmouth	25	0	0
Rugby	6	7	0
Filey	17	0	0
Skipton	9	8	0
Bradford-on-Avon	44	0	0
Neath	35	0	0
Boston	70	0	0
Hackney	20	5	0
Stratford-on-Avon	7	5	0
Stourbridge	20	5	0
Southampton	37	14	0
Bramley	65	12	6
Kington	10	0	0
Higham Ferrers	28	0	0
Hexham	6	0	0
Launceston	22	10	0
Bideford	70	0	0
Portsmouth	60	0	0
Brymnaur	21	3	11
Swindon	50	15	0
Hebden Bridge	50	0	0
Grantham	28	0	0
Cheetham Hill	44	17	0
Mansfield	168	7	6
St. Ives, Cornwall	12	10	0
Wellingborough	25	0	0
Dover	6	18	11
Holmfirth	30	0	0
Inverness	17	12	6
Bristol (King-street)	81	7	0
Bodmin	73	10	2
Lewes	6	16	2
Bingham	10	0	0
Grassington	2	2	0
Cleckheaton	15	0	0
Second Huddersfield	124	10	0
Leighton Buzzard	14	10	0
Cardiff	150	0	0
Bridgend	100	0	0
Tortola, West Indies	50	0	0
Leigh, Lancashire	25	0	0
Andover	6	12	10
Bridport	98	15	10
Malton	68	6	3
Brampton	30	16	0
Maidstone	23	10	0
Beverley	23	6	0
Shaftesbury	50	0	0
Camelford	10	6	0
Devonport	9	5	0
Margate	100	0	0
Budleigh Salterton	3	10	0
Ledbury	7	0	0
Teignmouth	50	0	0
Bridport	30	0	0
Centenary, Walsall	40	0	0
Colchester	110	0	0
Sleaford	40	0	0
Coningsby	18	0	0
Bradford-on-Avon	69	0	0
Selby	29	0	0
Driffield	67	5	0
Pembroke	75	9	6
Peckham	1	1	0
Selby	20	11	0
Mansfield	50	0	0
Brixham and Dartmouth	21	17	4
Grosvenor-street, Manchester, (credited in error in the March Notices to Irwell-st.)	150	0	0

For want of space the particulars of the following Remittances are postponed till next month:—Edinburgh, £170. 15*s.*; Deal, £152. 17*s.* 10*d.*; Keighley, £449. 0*s.* 4*d.*; Birkenhead, £218.; Clitheroe, £78. 7*s.* 2*d.*; Exeter, £64. 16*s.*; Ashby-de-la-Zouch, £54. 10*s.*; Wainfleet, £22. 13*s.* 8*d.*; Oxford District, £25.; Liverpool District, £1527. 11*s.* 2*d.*

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MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Oxford Road Circuit	166	16	6
Oldham Street Circuit	19	8	0
Cheetham Hill Circuit	40	0	0
Cheetham Hill	101	1	0
Oxford Road	41	0	0
Great Bridgewater Street	30	0	0
Gravel Lane	37	16	6
Altrincham	36	0	0
Burnley	126	5	0
	598	7	0

CHEADLE CIRCUIT.

(Reported in last Notices without particulars).

Edge, Mr. John	1	0	0
Hall, Mr. Thomas	1	0	0
Hall, Mrs.	1	0	0
Hall, Mr. John W.	5	0	0
Southall, Mr. John	1	0	0
Southall, Joseph, Esq.	6	10	0
Southall, Mrs.	6	10	0
Southall, Miss	1	0	0
Southall, Miss Sarah	1	0	0
Southall, Master F.	1	0	0
Southall, Miss Anne	1	0	0
Southall, Miss Bertie	1	0	0
Southall, Master Joseph	1	0	0
Southall, Miss Kate	1	0	0
Smaller sums	8	12	6
	32	12	6

SOUTHWARK CIRCUIT.

Mr. and Mrs. I. Clark	10	10	0
Ditto, in memory of friends in heaven	2	2	0
Ditto, thank-offering for family mercies	2	2	0
Ditto, in memory of the late James Buckley	1	1	0
Mr. E. Chell	1	1	0
Mr. and Mrs. Perkin, &c.	1	6	0
	18	2	0

MIDSOMER NORTON CIRCUIT.

A Friend (Moiety)	25	0	0
A Friend	1	0	0
A Friend	1	0	0
Dalby, Rev. W. R. and Mrs.	10	0	0
Dyson, Rev. Robert	1	0	0
Dyson, Mrs.	1	0	0
Dyson, Master Robert	1	0	0
Dyson, Master T. S.	1	0	0
Dyson, Miss	1	0	0
Jaques, Mrs. S.	5	0	0
Oliver, Mrs. J. (Moiety)	2	10	0
Sums under 20s.	2	0	0
Public Collection	8	11	6
	60	1	6

RIPON CIRCUIT.

	£.	s.	d.
Rev. W. Wilson, (1st), and Mrs. Wilson	10	10	0
Miss Spencer	5	0	0
Mr. Nicholson	2	0	0
Mr. Plummer, Topcliffe	2	0	0
In memory of the late Rev. John and Mrs. Aalin	1	0	0
Small sums	10	1	4
	30	11	4

STOKESLEY CIRCUIT.

A Friend, by Rev. T. W. Blanshard	1	0	0
"In Memoriam"	1	0	0
Mr. D. H. Hutchence	1	0	0
Small Sums	1	4	5
	4	4	5

SOUTH MOLTON CIRCUIT.

Mr. S. Passmore	5	0	0
Mr. J. Pope	4	10	0
Rev. T. Rising	2	2	0
Mr. C. Venner	1	0	0
Mr. J. Jacomb	1	0	0
Mr. Harris	1	10	0
S.	1	0	0
Mr. W. J. Sawtell	1	5	0
Mr. J. Passmore	1	0	0
Small Sums and Collection (less expenses)	6	6	3
	24	13	3

MACCLESFIELD DISTRICT.

MACCLESFIELD CIRCUIT.

Mrs. Prichard	20	0	0
Mr. J. Brunt (first half)	5	0	0
Mr. Bowers	10	0	0
Mr. and Mrs. Hudson	2	2	0
Mrs. Kirk	1	0	0
Mrs. Sherwin	3	0	0
A Friend, per Rev. S. Simpson	1	1	0
Mrs. Maurice	1	1	0
Mr. and Mrs. Bain	2	2	0
A mother in memory of two sons in heaven	1	1	0
Mr. John Meek and Family	45	0	0
Mr. Smallwood and Family	13	13	0
Thank-offering by a Friend	10	0	0
Mr. Massey	1	0	0
Rev. W. R. Williams (first half)	7	7	0
Mr. and Mrs. Wilson	50	0	0
Mr. and Mrs. Lawton	4	4	0
Miss Davies	1	1	0
Balance of Collection	17	5	9
Small sums	1	2	6
Leek Circuit	181	10	10
Cheadle Circuit	37	17	6
Uttoxeter Circuit	20	15	0
Nantwich Circuit	94	0	0
Congleton Circuit	60	0	0
Sandbach Circuit	23	0	0
	614	8	7

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AUGUST 25, 1864.

NO. 129. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

SEPTEMBER, 1864.

FIJI.

THE details of Mr. Calvert's voyages and visits to the several stations bring to view the state of the work among the Fijians. "There are many adversaries;" but there are also many friends to the cause of Christ in those regions, and much cause for thanksgiving to God.

A TOUR THROUGH THE ISLANDS.

Extract of a Letter from the Rev. James Calvert, dated Lakemba, Fiji, January 1st, 1864.

A MARRIAGE ON THE WATER.

AFTER some detention by contrary winds, I finally left Ovalau on the 8th of December to visit Lakemba, taking Mrs. Calvert with me to nurse Mrs. Tait. The breeze was fair, but unsteady. Before we got outside the reef, we observed a party sculling off to us in a small canoe. They were bringing a man and woman to be married, who had just arrived, having come from a village twelve miles distant. We received them on board, and married them, and they returned in their canoe.

MISSIONARIES MEET.

On the following day at dark we were near our station at Fawn Harbour, but could not get to anchor. Being very desirous to know how our friends were, and how matters were going on in that unsettled and trying Circuit, I started off in the little boat. After pulling some distance, I was concerned to find that the entrance was so much further off than I thought it to be; but was thankful that the sea continued smooth, and most grateful for the cleverness and sound judgment of the two natives, who avoided the reefs, and pulled me to the entrance, guided by the shape of the hills and the sound of the surf on the reef. Inside the passage, I met Messrs. White and Dunn, coming off to us in their boat. I sent my small boat back to the schooner, and returned with the brethren. We took supper, conversed and prayed together. I told them of Dr. Osborn's election as President, of the Jubilee of Missions, and other Conference news; of Mrs. Binner's intended return; and of Miss Tookey's marriage in Sydney very soon after her arrival there, which is so much better than dying in Fiji. I begged Mr. White to send me off in his boat, but he would take me, so that he might see Mrs. Calvert. Mr. and Mrs. Dunn had been called to pass through severe mental anguish during the day, through a native Teacher; and I was glad that I called in, and took the man along with us. Mr. Dunn had been considerably encouraged in his work, and Mr. White's hopes are increased with reference to their Circuit.

POLITICS AND POPERY.

There was hope that the interview between Maafu and Tui Thakau at Kioa would result in the establishment of peace. A large Tongan canoe, and Maafu's schooner, with many Tongans, had been to Wairiki, and returned; and Tui Thakau had sent his principal ambassador, Mai Kavula, for Maafu to go himself, so that every one might be assured that peace was fully settled. The Tongans had opposed Maafu's going, and Mai Kavula had returned without him. They proposed that two Tongan Chiefs should go to Wairiki as hostages, while Tui Thakau paid the first visit to Waikava. Early

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this morning, it was found that Maafu was missing, having left Waikava in the night in a small paddling canoe. This caused much stir; and the large canoe, full of Tongans, with Elenoa, Maafu's wife, had left before noon in search. Mr. White supposed he had gone to Tui Thakau, and asked if I thought they would injure him. I said, I believed they would not; but all would be right now. At the same time one would not be much surprised at anything such persons did. Mai Kavula had talked freely, and said, "We exonerate Mr. Carey and Joel Bulu from any share in the blame of our disturbances. They are quite free. Retova and his son Mamatha, of Mathuatâ, are alone the causes of all the troubles we have passed through. We went at first to help them to fight against the Fijian friends of the Tongans, and thereby transgressed and offended the Tongans. Now, after all that we have suffered, this Mamatha, our friend, after staying with us many weeks, on leaving us has stolen several of our young women, including the wife of Ralû Dra-ni-Baka, of Bau, who was about to be taken to him in state with much property. And after that, he went and killed Badongo, the Chief of the town of Yasawa, near Undu, because he is subject to us. Now we shall be one with Tongans, and all will join in destroying Retova and his son, who are the cause of so much evil." He also said they should abandon Popery, which was of no use at all, but had been assumed by them merely as a cloak for their evilmindedness. Referring to the Priest, he said, "He never preaches Jesus to us, or anything from the Scriptures; but is always preaching French ships of war to come to help us against the Tongans."

A FALSE ALARM.

10th.—The wind was very light all night, so that during the night we only just got across the straits, and were near to Vewa, at the end of Taviune, at daybreak. On rising at six, the man on deck told me he had heard the report of many muskets at dawn of day from Wairiki, but the firing had ceased for some time. As it is usual in Fiji, when persons are treacherously murdered, to kill at early dawn, I feared that evil might have come upon Maafu, or Tui Thakau might have availed himself of the occasion of having so many Tongans at hand, to kill his brother, who has lately caused him some anxiety. After conversing some time, and considering what we had best do, the firing re-commenced, and there was a brisk discharge of fire-arms. We were fully fifteen miles from Wairiki, but heard distinctly, the sound being brought on the water by the wind. I resolved not to leave those parts without knowing what had taken place; as, in the event of the death of Maafu, our Mission station and Mission families would be in great peril, the people at the place where they reside being entirely dependent upon the Tongans for protection and safety. As the current and wind were from Wairiki, I sent two men ashore in the boat, requesting them to find a man, Vuna, on whom they could depend, and send him in all haste to Wairiki, to bring us a faithful report in hand, hoisting a signal when he met us beating up the straits. In two hours they returned. On landing, they found that all the active men of Vuna had left to ascertain the cause of so much firing; but, just as one of my sailors was about to start, a woman, and soon after that a man, arrived from Wairiki, who informed him that Maafu went to Wairiki, having previously told Mai Ravula at Waikawa that the Tongans prevented him from going, as they thought his wife would be in danger; but he would follow on in the night. On the arrival of Elenoa on the previous afternoon, she found her husband on board his schooner, and both of them went on shore, and slept in the house of Tui Thakau, who had ordered the people to prepare the cannons and all their muskets to fire at break of day to welcome Maafu, and rejoice in peace being brought about. As the day dawned, the firing commenced, filling the town with smoke. After several rounds, the firing was prevented by Tui Thakau, as the Captain of the "Jeannie Dove," from New Zealand, had seized Maafu's schooner, and taken her alongside his vessel, supposing the Tongans had killed Tui Thakau. Information as to the real cause of the firing was sent on board the "Jeannie Dove," and the schooner was returned, when the rejoicing proceeded, as had been heard by me.

The person who gave us this information was one of the messengers sent to

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summon the people from the towns on Taviune, to cook food for the Tongans, and to hear at head quarters the news of peace confirmed with Tongans; and to consult and arrange for a war with Retova and his son, in connexion with Tongans, and, probably, other parts of Fiji.

On hearing this, we kept away for Lakemba with a fair wind, and passed Vatu Varā and Thithia in the night. A contrary wind sprang up, and we did not reach Lakemba until Saturday noon, the twelfth. The wind was right out of the narrow and awkward passage. Mrs. Calvert and I landed in our boat, meeting Messrs. Tait and Horsley. I prevailed upon the latter to return ashore, and go off at once to visit the Maala branch. About four, he went on board and sailed with a fair wind.

LAKEMBA.

In company with Mr. Tait, I called upon the Tongans resident here, and reported that peace was brought about at Thakaundrovy; and we then called upon my old friend the king, with whom I went through the usual ceremony of kissing. He rejoiced at the good news I brought of Maafu.

13th.—I preached in Native in the morning; and was pleased to see the husband and wife and children sit together as families. This is a very great improvement upon the old system, when the wife was looked down upon, and partook of food if her husband left any. In the evening I preached to a congregation of eight persons in English.

The new wooden Mission-house is nearly finished. It is neat, and strong, and well-arranged; and will be cheap at the cost of £200. Perhaps, on the whole, it is the best house we have in the District, and may be taken as a model. Great credit is due to the judgment of Mr. Langham for his preliminary arrangements; and to Mr. Tait and the carpenter for judicious alterations, and completing the work; without saying anything about myself for managing to get 14,000 feet of sawn timber for it at 11*s.* 3*d.* per one hundred feet. The house is commodious, promotive of health, and very convenient. Twelve years' residence and labour in the new dispensation of horses, wooden houses and numerous comforts, are not likely to tell so much upon a man as ten years in former times: and it is a valuable point to gain a full term of labour from the Missionaries.

TRAINING SCHOOL.

Here the Missionaries have a dozen young married men, who are likely to become useful in our work, in a training school, to whom they pay special attention, in connexion with ten other Local preachers. This is a most effectual way of serving the cause of truth, producing great and ever-accumulating good. The teachers and Local preachers from all the towns on the island also come to the Missionaries on two days a week to receive instruction in writing, arithmetic, and theology. Having brought with me a book prepared by Mr. Moore for our native agents, I met the Teachers, and earnestly directed their attention to it. It consists of definitions of, and Scripture passages on, the doctrines of the Bible; and will prove very helpful and useful.

MATTHIAS THAKAU.

On Sunday afternoon, I heard Matthias Thakau preach from Rev. i. 7.; and I was much pleased with the discourse, which was clear, and every part well confirmed with passages of Scripture. I well remember him as an active lad, who accompanied and helped me on my first visit to the islands of Vatoa and Ono twenty-four years ago. He is now teacher in the King's town, where he is doing a good work among the people generally, and especially among the young men. He is a spiritual, cheerful, and energetic labourer in Christ's cause; and is useful wherever he resides. Such men tell everywhere. He would have been recommended as a Native Assistant Missionary, but for the misfortune of having a wife not like-minded with himself. Anywhere a wife materially hinders or wonderfully helps man in his efforts to do good. How man is comforted and strengthened when he has a wife who is a co-worker together with him! and whose prayers to Almighty God prevail in his behalf, However, though this good man is hindered in his position, he aims to make the best of a bad job, and keeps his own soul right, and works as zealously, and his labours are crowned with success;

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and perhaps, after all, as a Catechist, or Teacher in charge of a town or district, he may be of more real service than he would be were he elated by a higher name. The defective early training, and little knowledge and managing ability of these people, even the best of them, is a very great drawback to their holding positions of trust and responsibility; and it is extremely difficult for them to keep steady and humble when they become somebody, by being placed over others. As a Teacher, my friend Matthias recommends religion by his countenance and conduct: but I should have liked to have found his house more orderly than it is.

Our work among so many people,—placed on eighty inhabited islands, scattered over several degrees of latitude and longitude,—must be dependent, in a great measure, on converted men and women from among themselves; yet their whole training, and the small amount of their knowledge in many instances is very manifest when they have to assume authority, exercise judgment, control others, and take a leading and responsible position. Our District Training Institution is invaluable. There full attention is paid to them; and they then gain a good acquaintance with themselves, and are led to act cautiously, respectfully, and judiciously.

David Ulusi-Lakemba, a youth of rank and great influence, who has been very troublesome in exacting food and goods from the people, has just resolved to abandon his past conduct, and lead a new life.

NEW YEAR'S DAY.

January 1st, 1864.—Last night was uncomfortable from rain during the day. A goodly number, however, assembled at the beating of the drums. Some brought lights in a cocoa-nut split in two; others in fruit bottles filed in two, after the Tongan fashion; and there were several forecastle lamps, which are now much in use. The King's lamp had four branches. Some of these were suspended. The people were dressed up: the women with gowns and shawls, and some with large bonnets; the men with trousers, and light and black coats and neck-ties; and a few of them with shoes, which had been polished on the Mission premises during the day. I preached, and Mr. Tait gave an address. Mr. Horsley and the Native Assistant Missionary prayed. After silent devotion, a translation of "Come let us anew," &c., was sung. The people paid great attention, and the Lord gave His blessing; so that we felt it good to be there. O, how delightful to receive and enjoy spiritual good! How comforting, stimulating, and encouraging!

I long for this to be by far the best year I have ever enjoyed or lived: and why not? The Lord has richer and much more abundant blessings in store than I have yet had; and He is disposed to bestow them. He delights in blessing. I shall doubtless have a better year than I have had heretofore, if I take care to live more fully to God every day and every hour, and be mindful to look to and acknowledge Him in everything; "and whatsoever I do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him;" and "do all things without murmurings and disputings, that I may be blameless and harmless, the son of God, without rebuke, in the midst of a crooked and perverse nation, among whom may I shine as a light in the world; holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain." The Lord keep and bless us, and bless our beloved ones and friends far away!

The close of the old year is celebrated by preparing food. These people are very fond of a little feasting. The King's principal daughter, to whom I frequently gave medicine when nigh unto death twenty years ago, in grateful remembrance gave me a pig. The King sent me two living turtles, and a large supply of cooked taro, pudding, fish, and ripe bananas; and afterwards his wife brought from him a head of turtle-shell, weighing three pounds and a half. He has been very thoughtful and kind during our stay, and sent me several pigs, fishes, (one weighing twenty-five pounds,) fowls, new yams, taro, and bananas.

A CONVERTED THIEF.

3rd.—In preaching this morning, I observed an old man devouring the word, and evidently alive to God in his soul, and I called upon him to pray. He

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offered a simple and hearty prayer. He was formerly an adept at stealing our ducks, and boasted of his cleverness and boldness. After that, now many years ago, he suffered much and for a long time from simple tetanus; and Mr. Lyth and I paid diligent attention to him. Happily, he had no friends who cared for him so much as to take him out of our hands, and put him under Fijian doctors, who have to be paid well. He was left entirely to us, and we persevered. This was one of the very few cases of tetanus we have cured. We have tried steaming in traumatic tetanus, and have gained relaxation and relief; but I do not think we ever succeeded in the recovery of one case brought on by a cut or puncture. Zechariah Konimatu-nitucka is a very good case. How satisfactory to one's mind that we took so much pains with him! Who knows what good may be obtained and promoted by prolonging life? He is now a leader; and his countenance shows that he is a really happy man. Such a man does good every day. He has two boys with Mrs. Tait: one nurses the child, and amuses him well, and milks the goats; the other, Stephen, is steward, and can make bread, and cook a fowl first-rate; he goes about his work like a little man, and is a great comfort to Mr. Tait, when voyaging about, Ay, we would almost like to be young again, to have a good long term of Fijian Mission life under the new economy! However, mine must be the rejoicing of a gladdened heart at what has been wrought by the providence and grace of God among a people so deeply degraded and long neglected, and at the present state and future prospects of the work generally. The work, throughout the Circuit, is in a healthy and prosperous state; Mr. Tait walking in the steps of his predecessor, and keeping all in good order.

Extract of a Letter from the Rev. James Calvert, dated Ovalau, January 26th, 1864.

A NOBLE COLLECTION.

From Lakemba I visited the island of Vanuabalavu, and held the Missionary Meeting at Lomaloma. The people of Lomaloma were joined by those from the towns subject to them, and from the island of Susue. The gathering was large, and they were well-dressed, and came forward singing, and gave with cheerfulness. They were followed by some half-castes, and the wives and children and servants of the white residents. Five hundred and ninety gallons of oil was contributed, which will realize £70 in Sydney; and £16. 15*s.* 6*d.* in cash, including a nugget of gold, and a twenty-dollar gold piece given by a native chief. I visited Mua Levu, the head town of the other district on the island; and I arranged with the people to hold their Missionary Meeting in a few months. It is likely that more oil will be realised in the Mua Levu division; but not so much money, as there are not any whites or half-castes residing there.

HEATHEN OPPRESSIONS.

This is a large island, tolerably well populated; but it is in abject subjection to the rigorous Thakaundrovy government. Their king, Tui Thakau, was there on a visit, with a great number of people; and having for many months been kept from oppressing the people here, through his collision with the Tongans, who have for some years protected Vanuabalavu, he and his attendants are making the most of their present spirit. Already they had taken a dozen canoes or more. Pigs and fowls are shot and eaten, yams dug, vegetables and fruit gathered, and old cocoanuts by wholesale taken and sold at pleasure, by these oppressive and unwelcome visitors, whose conduct has to be uncomplainingly endured. And the poor people may have to endure a closer grinding, as it is known that they ceded their island to the Tongans, hoping to *gain* to be delivered from the severe taxation always inflicted upon them, whenever visited by their Thakaundrovy rulers. Tui Thakau and his people became nominally Papists in the late trouble, through vexation and a hope to gain French protection as promised by the Priests; and, though really Heathens, they still continue to call themselves Catholics.

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JOEL KATETHA.

I had a good report of the state of our work from the Native Assistant, Joel Katetha, whom I was very glad to meet once more, he being one of our earliest converts at Lakemba twenty-five years ago, whose whole conduct has been as becometh the Gospel, and who is greatly respected. It was most gratifying to worship in the two large and neat chapels, and to remember that we have many good places of worship at the various towns on the island. I well remember visiting these islands in small canoes, in the day of small and feeble things. On one of those occasions I read the burial service over an American, who had just been murdered by a native of Mua Levu. Now, after a great fight of persecution, in which the early converts nobly suffered, the truth has become triumphant everywhere in these parts. A man with Joel's piety, and of his spirit, who had had two or three years training at our District Institution, would do well here, under the superintendence of the brethren at Lakemba, who would do good service if one could, as they purpose, spend one month a year on this important part of their charge; and, if the world is to be taken into consideration, this is as much as can be afforded.

INDIA.

MYSORE.

OUR readers will observe that the Missionaries in India discuss with the Mohammedans, as well as with the Hindus, the several dogmas of their separate creeds, and fearlessly present to them the great truths of Christianity. In this respect they have a great advantage over the Missionaries in Turkey, who are living under a foreign government. The British power is a protection to the Missionaries, greatly helpful to the free prosecution of their appointed task.

THE JOURNAL OF ABIJAH SAMUEL'S TOUR.

(*Continued from page* 82.)

14th.—WE got up early, and after prayer we sounded the Gospel trumpet in the public street. Shanta read and spoke a little on the parable of the Rich Man and Lazarus. I followed him, and concluded by enforcing the necessity of redemption. But a Lingait, thinking himself a very learned man, questioned me thus:—"Well, Sir, all the words you have just spoken are quite approvable; but who is Jesus Christ?"

P. "He is the Son of God and the Saviour of the world."

L. "Is he one of these three gods,—Brahma, Vishnu, and Shiva; or another?"

P. "He is altogether another; but the tri-múrties are not gods nor the servants of God."

L. "How is that? It is said in our Shastras they are the only gods, and causes of creation, preservation, and destruction; and these three are one."

P. "It is a great marvel, my dear friend, that you believe them without any examination and sufficient evidence. But I shall show you some arguments by which you will be convinced whether they can be gods or not. You say that the eighteen Puránas (six for each god) belong to Hinduism. But, if a stranger, an Englishman or a Chinese, had examined them, he would conclude that these tri-múrties cannot be gods, for the following reasons:—

1st.—The term *tri-múrti* does not signify oneness, for *tri* means three; *múrti* means the body; and therefore these three different gods cannot be one god.

2nd.—It is said that they are mere creatures, created at different times. Brahma was created under the star Róhini; Vishnu, under Tiruvona; and Shiva, on the day of Tiruvadri. Besides, it is said of Brahma in the Puránas, that he is the greatest of the three,

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and he only must be worshipped; and you will see similar statements in the other Puranas regarding the other two gods. They manifest endless enmity against each other. You will also see the Puranas give accounts of their ages and deaths; and therefore these three cannot be gods.

3rd.—They committed all sorts of crimes against physical and moral laws, whereby they were cursed:—Brahma to lose one of his five heads; Vishnu, to be incarnated ten times; and Shiva to suffer another punishment.

4th.—Many wise Hindus have given up this worship, and have written books against the trí-murti. They worship the only true and eternal God.

The man and all my audience very attentively listened to the above arguments. After breakfast Daniel went on selling books from house to house, talking to the people the words of God. Shanta and myself went to another street, and preached again the salvation of Jesus Christ to about fifteen women and a few men. The women were anxious to hear us, but they could only remember a few words. I was so glad to hear one saying to the other woman, "Yes, Amma, what is the use of these people going to the hills of Mádéshwara? They go there, enduring all trouble, spend their money for nothing, and come back without anything." The others, shaking their heads, replied, "Yes, Amma, yes." One of the Lingaits who heard our preaching yesterday desired us to sit on a pial before his house and say a few words. With great pleasure I preached to him and others, about ten in number, on the true incarnation of Jesus Christ; and tried to persuade them to give up their idols. But some of them said they could easily forsake idols if there were no tie of caste. I then explained to them the foolishness of caste which keeps the poor people from endeavouring to seek a better life. Another said, "Their words are quite approvable; but the great difficulty is, they tell us to forsake our gods." The Lingait said, "The idols are but stones; we must take their words into consideration, and choose for the best: for myself I cannot hereafter take the idol on my breast to worship as a god, but only as a religious mark." Afterwards, we went to the village of outcastes, and found three men and two women sitting in a hut. We entered with a familiar inquiry into their circumstances, and then we related the message we brought for them. Hearing our voices, some men and women also came in. Shanta talked to them faithfully about the ontrue God, and showed the folly of worshipping Máramma and other goddesses. I told them that Jesus sought, and preached the Gospel to, the poor like them; and spoke much about the stupidity of their idol worship. The people, hearing our words, laughed and shook their heads. An old man said, "How can it be, Sir? A nice thing! If we were to give up our Máramma, would she be quiet, without giving us any trouble?" One man only acknowledged the truth of our words. We left them at about 1 P.M.

NARASIMHA.

After our dinner we travelled about ten or twelve miles and found Narasapura and Tirumalgode. The name Narasapura is a corruption of the word Narasimhapura, or the town of Narasimha,—an idol which is said to be one of the incarnations of Vishnu.

The village is larger than Táyúr. It contains about one hundred and eighty houses, of which, about fifty belong to Brahmans, sixty to Shivites, ten to merchants, and the rest to people of different sects. There is a constant hatred between Brahmans and Shivites; the Brahmans are a fat and wicked people; but the Lingaits are very kind, and have a disposition to hear and consider our preaching.

The temple of Narasimha is a large one, and has a high pagoda. About twenty Brahmans are employed to worship in it; and they receive their monthly salaries from the grant which is given by the Government. There is another small temple called Basawéshwara. Some walls and verandahs have lately been added to it by a rich man in Mysore. He has also employed some people to beat a large drum and blow a pipe every morning and evening to the honour of the idols.

The village of Tirumalgode is built between the two rivers, Kapini and Cavery, which here unite. There are about seventy houses. Many of the other sect of Brahmans and about

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twenty dancing girls, that live here, are employed in the service of the temples. There are also a few houses of fishermen.

There is a large temple of Ishwara or Shiva. It is fabled that this temple was dedicated by Agastya. But, he, in order to dedicate an image here, commanded Hanumanta to get one within 3¾ Indian hours, from Káshi or Benares; but as it was not brought in the appointed time, Agastya dedicated a small heap of sand. Hanumanta, in the mean time, brought the image, saw the sand heap being dedicated, and tried to pluck it away and dedicate what he had brought, but in vain. Therefore he consecrated another temple. There are three other small temples in connexion with this. The people that serve these idols are supported by the Government grant. Many of the Brahmans are daily fed in a choultry here.

A PRETENDED MIRACLE.

The place is thought very sacred. The people daily employ themselves in reciting such fables as impress the mind. This is one which I heard from many a mouth. There was in the southern part of India a certain rich Brahman, who, before his death, advised his son to carry his corpse away to Káshi and burn it there, that he might get into heaven. Accordingly, when the death of the Brahman happened, his son hired a Brahman to carry the corpse; and, travelling towards the north, he came to this place. The Brahman made his coolie to stay here in a place till he came back from seeing his friend; but the hired Brahman, in the absence of his master, fancied he should like to see what was in the box, and opened it. The man was quite astonished to see a lot of flowers of different colours, and thought in himself that his master was taking them to offer to the god of Káshi. After many days' journeying they arrived at Káshi, where they opened the box, and saw nothing but bones. The hired Brahman then related to his master the change he observed in this place. In consequence, they both readily brought back the bones to this place, and found it was a miraculous change produced by the sacredness of the place. He was exceedingly joyful, threw all the flowers into the sacred river; and giving a public feast to all the Brahmans, went home.

They say the river washes away sins; cures leprosy upon certain days of bathing and ceremonies; and it gives every thing they hope to obtain in this place.

STREET PREACHING.

Sunday, 15th.—This morning we went and took our stand in the main street. Shanta read Luke xix., and explained a little the first part of the chapter, about Zaccheus. I preached the true atonement of Jesus Christ. After preaching, we sat under a verandah to talk familiarly to them. A Brahman sat with us and inquired, "Why do you tell us to forsake our gods?" "What gods?" I asked. "Our gods are," replied he, "Narainswamy, Narasimhaswamy," &c. "Have they," asked I, "human bodies and natures, that they may be called by such names? and have they divinity to be reckoned as gods?"

B. "If our parents have worshipped such gods, ought we not also to imitate them?"

P. "If they had done right consistently with the will of God, you ought to and must imitate them; but if they have done anything contrary, you should follow the will of God, rather than your parents. His will is revealed to you: you must forsake your idols."

B. "What is the reason for doing so?"

P. "If you kindly give attention to my words, I will just explain to you the four following reasons:—

"1st. Idolatry is against the commandment of God;

"2nd. It does not and cannot exhibit the nature and attributes of God?

"3rd. It is the mother of every vice; and,

"4th. It brings the fearful curse of God upon all its believers, both in the present world and in the world to come."

To prove the last point I referred to the destruction of many of the ancient countries, such as Babylon, Nineveh, &c., and the present villages and towns. I spoke at last faithfully against their ignorance and superstition regarding

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this place. All the people that were sitting with us listened with a great eagerness; and some shook their heads as a sign of being convinced; others consented to the truths we explained to them. Leaving them, we came to our mantapa, and found that a number of Brahman foes, who came to bathe in the river, were ready to frighten and drive us away from the place.

At about ten A.M., a Jangama, who had bathed in the river, came to see us. I had for about two hours a long conversation with him on caste. He was not able to defend his notion, and at last he acknowledged the truth of my words; but he said he could not forsake the way of his parents. At about twelve, we crossed the river, and performed divine worship under a large tree. Though we were so far from our church, yet we felt the presence of God, who has promised, "Where two or three are gathered together in My name there am I." While we were engaged in singing, prayer, and meditation, about twenty men and children were looking at us. After worship, we called them near, and told them about the only true God, and the way of salvation. We returned to our mantapa, and spent the rest of the evening in speaking with the headman of the village, and others. The headman is a Lingait, and listened to our words with great attention. I hope God will bless our Sunday preachings to the people, and bring many to the knowledge of the truth. During the night we felt very cold in the mantapa, as it was open, and exposed to the wind; but yet we praised God for His great and kind providence in preserving us from every danger.

16th.—We stayed in Narasapura today, as it was market day. Shanta read and spoke a little on the 16th chapter of Acts, and I preached. Our large congregation listened with marked attention. After preaching we sat under a verandah and conversed with all who stood about us. One of them, a Lingait, came and whispered in my right ear, if he might offer us some meal for our dinner. I told him that our design was not to receive anything from the people, but to preach the Gospel. "Not so, Sir," replied he, "if our false gurus deserve offerings from us, how much more do you deserve? I shall give you a little according to my ability; please don't refuse it, Sir." As I thought it was not necessary to quench his desire, I complied with his request. He took Shanta, and sent with him some rice, jaggory, vegetables, and other things. He did this not in a proud manner, but with much gratefulness. As soon as we returned to our place, our friends came and sat with us and conversed on different subjects. We spent thus with our friends about two hours more; then, taking our dinner, we crossed the river and went to Tirumalgode. Brahmans, dancing girls, and fishermen are the inhabitants here. We walked to the end of the street and found the doorkeeper of the temple, and began to talk to him and his family; but the man was not willing to hear our words. His wife and two other women were murmuring at my words, and said, "Ah! why, this man speaks against our gods! Nice thing!" Daniel went from house to house to sell books; but no one was disposed to buy any. We returned to our place and preached again in a bazaar, and the owner of it asked me to sit down and preach. My audience was about sixty. Some of these were pilgrims. An old man, a villager, proposed some common questions on transmigration, trimúrtie, and fate; but he was at last convinced that our preaching was the word of God and that his belief of these doctrines was false. Daniel and Shanta talked and sold a lot of books to those who earnestly offered their money for the word of God. Thence we went to the place where the people had convened for the market. It was a very poor market; for they only sold thick cloths. Howbeit, we talked to some about the way to heaven, and closed our labours at about seven P.M. After our supper we were enabled to pray God that we might see some good impressions made upon the people; and we sent our young men into the streets to observe the people's movements. Accordingly, our young men were quite surprised to see some here and some there, in different places, engaged thus:—One man in one place was reading a copy of the Gospel, and a few were sitting around him hearing it; some in another place were conversing about the folly of idolatry; and others in one of the bazaars were speaking about our preaching. If the Lord of

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the harvest works thus on their hearts in public streets, how much more will He do the same in their private rooms! As soon as we heard these words, we lifted up our hearts to God, and prayed Him to send down the Holy Spirit, and turn them all to the knowledge of the truth of the Gospel; and, commending ourselves to God, we slept in peace.

17th.—This morning we preached in the main street. Shanta read the first part of Matt. viii. and spoke a little. I preached on the great judgment of the last day. Our audience like yesterday listened to our warnings with great amazement; but one of them, a Brahman, began to shout in vain. After preaching we left them for Talekád. Many of them desired us to pay them another visit. Two of the Lingaits, showing an earnest and sincere desire, accompanied us as far as two miles. On our way we found Nilusoge and entered in; but as the people were looking at some gamblers, we had not the opportunity of preaching to them. We talked, however, to a few who inquired about the object of our coming into their village. Walking a few miles more, we found a small village called Chennebasavanahundi, in which we found the gowda of the village; and, sitting under the verandah of his house, we preached the way of salvation to five men and four women. Daniel also spoke a few words, and sold to the gowda a copy of the Pentateuch. We saw other three villages on our way; but as we found the villagers were out to work in their fields, we did not attempt to preach in them. On the banks of the river we were glad to see our young men preparing our dinner, and Shanta talking to about thirty men who were listening to him very attentively. His subject was the parable of the prodigal son. I also fully explained the parable, and preached the way of salvation. We praised God for giving us this audience in a place like the present. We took our dinner, and crossed the river to Talekád. This is a Talook with an Amildar, and contains about seven hundred houses of different castes. The sandy hills which I had seen from the top of the Chámundi hill now appeared objects of great curiosity. The wind has, for the length of a mile, raised up the sand about sixty or seventy feet high, and covered a number of heathen temples and houses; and still it continues to increase. The government, therefore, the people say, is intending to remove the town to another suitable place.

Daniel and Shanta went into the streets, and, telling them of our intention of preaching next morning, sold some books.

OPEN-AIR PREACHING.

18th.—This morning we went into one of the streets, and, standing on an elevated place, preached the Gospel with great pleasure. Shanta first read and spoke a little; and then I preached a full salvation by Jesus Christ. My audience, about two hundred, listened to every part of my subject with great eagerness. After preaching, we talked to many; and while we were doing this, Daniel went on selling books from house to house. Thence we were directed to the village of outcastes. We first sang a Canarese song and collected about a hundred people; one fourth of these were women. Shanta read and spoke on the latter part of the first chapter of Matthew. I followed him, and preached about the true atonement of Jesus Christ. The women especially, keeping their hands on their cheeks, listened with great desire; but only a few, I believe, could understand the truth of our preachings. These poor people believe that if any one commit adultery on the hill of Madéshwara, the tiger of the jungle is sure to take them away. When we told them of their false belief, they consented to it. This is the first time they heard the preaching of the Gospel. We returned to our place at about one P.M. In the afternoon we stood in the public street and preached to fishermen. Shanta first read and explained Matt. vi. 1–16, respecting alms, prayer, and fasting. I also explained to them, and preached on the true atonement of Jesus Christ. At last Daniel spoke and urged upon them the necessity of seeking the favour of God in the present world. About a hundred fishermen, twenty women, and twenty different sects of people listened with marked attention. Some of them acknowledged all the truth we preached to them. This was a blessed evening. At about seven P.M. we returned to our place.

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19th.—This morning, standing on an elevation, we preached to a large audience. Shamta read and spoke a little on the first part of Matt. viii. I preached about the great plan of salvation. One of them asked me to repeat the essence of my preaching; another desired to know the reason of Christ's coming into the world. With great pleasure I explained every thing they requested me to do. Every smiling countenance enabled me to pray God to pour out His Holy Spirit upon the words they had just heard, that they might bring forth abundant fruit. After we left them, they began to speak among themselves about our preaching. Passing through another street, we found three men sitting on a pial, and we talked to them. In the mean time there gathered about fifteen men and women; to whom we preached a little, and then called over to see the Amildar.

CONVERSATION WITH A MOHAMMEDAN.

The Amildar received us very kindly, and conversed with me for nearly two hours on different points. Some of the principal questions and answers may be interesting.

A. "What is your object in coming here?"

P. "Our object is to preach the Gospel to all the people that live about here?"

A. "What Gospel?"

P. "The Gospel of Jesus Christ."

A. "Who is Jesus Christ?"

P. "He is the Son of God and the Saviour of the world.

A. "What an insensible word is this! If you say that Jesus is the son of God because he was born of a virgin, how much more does Adam, who was made of clay without parents, bear the relation of a son to God!"

P. "In some respects Adam, who was created after the image of God spiritually, and out of clay bodily, bears the relation of a son to God; but Christ does not bear the sonship because he was born of a virgin without a father, but because He is the eternal Son of God."

A. "If this be the case, we must decide that God has a wife. Has he a wife?"

P. "Well; when I tell you that He is the eternal Son, you must undoubtedly infer there is no beginning nor ending for the word 'eternity;' and therefore to the sonship of Christ there is no birth nor death."

A. "Why did God place him in the fourth heaven if he were the son of God, and take Mohammed the great prophet into his own presence?"

P. "Mohammed by his own pride has thus exalted himself, equal to God the Almighty; but alas! you Mussulmans believe him to be so without any examination."

A. "Why, Sir? Don't you acknowledge Mohammed to be the last prophet of God?"

P. "Not at all."

A. "How is that? Jesus had foretold of him that God would after him send Paraclete into the world; and this you can find in your Testament."

P. "We believe that Jesus promised to send Paraclete (*i.e.* the Comforter; and not any bodily form) soon after He ascended into heaven; and He bade His disciples to wait in Jerusalem till they received the Spirit. This was evidently fulfilled on the fiftieth day after His ascension, when they spoke divers tongues, and wrought many miracles, and preached the Gospel with great liberty."

A. "If Mohammed was not a prophet, why did God send the fourth book, Koran, through him, as He had sent Pentateuch through Moses, Psalms through David, and Gospel through Jesus?"

P. "Your Koran was not at all sent by God; but, on the contrary, Mohammed wrote it with the assistance of a few persons, mixing some traditional doctrines of different countries with some imitations from the Holy Bible. We must not, therefore, acknowledge the Koran to be the book of God; for it has not any connexion with the other books."

A. "Wait a little, Sir: every prophet is a divine servant under whose dispensation all the people were obliged to take his command. For instance, we are now the subjects of her Majesty the Queen, and, therefore, we ought to take her law and command. In like manner, Mohammed, the successor of Jesus, is the last prophet that we all should believe and take his revelation.

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The number of the prophets amounts to two hundred thousand, but only six are super-eminent—Adam, Noah, Abraham, Moses, Jesus, and Mohammed; of whom Mohammed is the greatest."

P. "We should not attempt to affirm any thing without any ground. If you would just keep before you all the characters and actions of all the prophets, and examine them well, you will directly find that Mohammed has no connexion with other prophets. They wrought many miracles to show they were sent of God; but Mohammed did not. Many of the prophets gave their life for the kingdom of God; but Mohammed took away the lives of many for his religion. There is indeed a vast difference between Mohammed and the prophets."

A. "Why do you say so? Mohammed did work millions of miracles; and through believing in his miraculous power all the prophets before him wrought miracles."

P. "What an astonishing word is this! Very well; if he had such a miraculous power, why did he say to the people, when they demanded a miracle, that he was not sent to work miracles but only to preach. He says besides, 'You insist on miracles. God gave to Moses the power of working miracles. What was the consequence? Pharaoh disregarded his miracles, accused him of sorcery, and sought to drive him and his people from the land; but Pharaoh was drowned, and with him all the host. Would ye tempt God to miracles and risk the punishment of Pharaoh?' This is the passage of your Koran."

The Amildar was neither convinced nor tried to defend his notion. As he is a Rafji, he began to tell the wonders of Hasan and Husein. There were six officials who listened and judged our conversation; but they were only shaking their heads at all the answers given by me. The Amildar asked us to stay here to-day; but we told him we had made the arrangements to go to another place. We were glad to see his kindness. While we were returning to our place, a young man very humbly and earnestly said, "Sir, many of my friends told me that they heard your preaching in the street yesterday and to-day, but I am sorry I was unfortunate to lose it. If you would kindly tell me to follow you to your place, I shall do so, and hear what you have to say to me." With great pleasure we took him, and talked to him about the salvation by Jesus Christ. The young man was convinced; and, desiring to know more and examine well, he purchased two books from Daniel. He promised, if he should find an opportunity, to come to Mysore and speak about his desire.

We left Talekád about three P.M., and, crossing the river and walking through fields for about six miles, arrived at Kollagala after sunset. We were astonished to see the town and its inhabitants, and the eastern ghauts which lie at the distance of five or six miles, and the green paddy fields which delight the spectators. Though the town is connected with the Coimbatoor district of the Madras Presidency, yet all the inhabitants speak Canarese. The town itself contains about thirteen thousand inhabitants of different sects. It is celebrated for its good silk and cloth. It has three head officials,—police inspector, Tahsildar, and Moonsiff, with some constables. It has two large temples, one of Vishnu, and another of Shiva, many small temples, and many beautiful houses. The majority of the people are weavers. These people are the worshippers of Shakti. There are about one thousand houses of outcastes. Almost all the outcastes are in a more respectable position than in any part of the country I ever saw, and live by their paddy fields without serving under any casteman. There are about fifty houses of Brahmans, who have little power and influence upon the people. There are also many Lingaits and a few Komaties here. These different sects are alarmed at the weavers, for they suppose them to be enchanters.

(*To be continued.*)

MADRAS SCHOOLS AND TRAINING INSTITUTION—MR. BURGESS'S REPORT.

The building now occupied by our girls' boarding school, is in so dilapidated a condition, that we all fear another monsoon will bring it down alto-

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gether. And I am sure Mr. Jenkins, if consulted, would only confirm our apprehensions. I applied to the Ladies' Committee in October last for £100, offering to beg another hundred in Madras, and get two hundreds more from Government. But, alas! though the spirit was willing, the fund was weak; so I got sympathy instead of rupees. Could we not obtain from you a special grant of £100? For I really do not know what we can do with the girls, if the building comes down, the Mission-house being now quite full, with Mrs. Simpson's family, and my own, besides Mr. Skerratt, and Miss Clayton. I am beginning to feel very anxious about the matter, and earnestly hope that you will be as able as you are willing to relieve us in this emergency. I am happy to say we have just had another convert here. He will be baptized, I hope, in two or three weeks, or as soon as we have good evidence that his spiritual knowledge is sufficiently mature to justify our formally admitting him into the church. It is a pleasing fact, that Baloo Moodeliar (for that is his name) is the fruit of the labours of that eminent native Missionary, the late Richard Watson. Truly, he, being dead, yet speaketh.

The new building for our Anglo-Vernacular Institution will be formally opened about the time this letter will reach you. It will be a noble edifice, worthy of our Society and its Mission in this country. May I remind you here of a paragraph in the "General Letter" sent from our last District-Meeting? It may be premature, perhaps, to enlarge further upon it now; but I think I can make out a case that will recommend itself to the judgment and liberality of the Jubilee Committee. We have contributed our drops to the great stream of benevolence, from pure motives, though not without a secret hope that the river will, in its meandering course, find its way to Royapettah again. "Native Training Institutions" are officially mentioned as objects which will demand the earliest attention of the Jubilee Committee. And it must be remembered that such is the design, if not the name, of our Institution. When the proper time arrives, I mean the time for the distribution of the Fund, I shall be very happy to furnish any information that may be required, in support of our claim.

We have recently formed a Literary Society, in connexion with the Institution; and it promises to be a very valuable accession to our educational agency. We are getting together a valuable library, towards which we have just secured a Government grant of £50, in addition to a little sum from private donations.

Our *main* object is to bring under a healthy Missionary influence our Teachers and the many educated natives living around us, who, *having been* under our teaching, have been favourably impressed with Christianity, but are now separated from us. I believe there are many residing in our neighbourhood, who, when they left our Institution for some secular calling, were not far from the kingdom of heaven; but the cares of the world grew thick and fast, till they choked the good seed. These youths were not sufficiently aroused to come out directly from Heathenism. They stayed away, therefore, from the Missionary; and slowly but surely the magical influences of Hinduism have gathered around them, till at last we lose them in the crowd of idolaters. We believe, then, that a Society like that just founded, will be a bond of union between the Missionary and this important class; that the attractions of a judiciously selected library, a commodious reading-room, popular lectures, (religious in their tone, but not necessarily so in their matter,) discussion classes, &c., will bring many under an influence which we could not command by our ordinary Mission agencies. We have made a very auspicious beginning; but it is too soon yet to say any more than that. We should be very much obliged if you could secure for our library a good edition of our standard Methodist theologians; also a large quarto Bible, with copious illustrations. I should like it to lie always on our library table. Such a gift would be much prized. Could I ask you to use your influence in securing it for us?

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SOUTH AFRICA.

NATAL.

Extract of a Letter from the Rev. John Allsopp, dated Verulam, Port Natal, March 30th, 1864.

OPENING OF THE VERULAM CHAPEL.

THE Missionary Committee, as well as yourselves, will be glad to hear of the successful opening of our new English chapel. Such an act of liberality and of godly united effort is scarcely to be surpassed. "What hath God wrought!"

The services commenced on Friday, March 11th. We had experienced considerable anxiety on account of the weather, but we had better than our most sanguine hopes.

The chapel will stand as a monument of patient and faithful labour, to the honour of the people who have thus honoured God by a "a beautiful house." It is cruciform in style, and well built, combining elegance with stability, and will accommodate about two hundred and eighty persons.

On March 11th, the day of opening, the whole village assumed an aspect not soon to be forgotten.

The Rev. Thomas Guard, who had come from Graham's Town to help us, preached the first sermon, from Luke ix. 29–36. After the service was concluded, the first marriage was solemnized by myself, and a beautiful Bible and Hymn-Book presented in the name of the Trustees.

Next came a collation provided in a large tent by the gratuitous hospitality of our friends, of which about two hundred partook. So complete were the arrangements, and so plentiful the supply, that, had it not been for the decorations, we could have fancied ourselves once more in our fatherland.

In the evening a sermon was preached by the Rev. Jesse Pilcher, the General Superintendent of the District, from 2 Chron. xxxi. 21. The collections for the day amounted to £27.

On Saturday evening, the next day, we held a fellowship meeting; and, having many of our D'Urban friends with us, we could rejoice together.

Sunday, 13th.—The Rev. T. Guard preached in the morning, his subject being the life and translation of Enoch. The Rev. J. Buchanan, of the D'Urban Presbyterian Church, preached in the afternoon, and Mr. Guard again in the evening, the collections for the day amounting to £50. 3*s*.

On Monday we held a public tea-meeting in the tent, and afterwards a meeting in the new chapel. The Rev. Jesse Pilcher presided. We gathered from the report of the Secretary to the Building Fund, that this was the third chapel erected since the settlement was formed in 1850. This, however, is an edifice which shall endure, and always speak of willing and devoted hearts.

From the Treasurer's report it was shown that the chapel had cost £1,425; that £70 stood as the noble contributions of the Christian natives on our station in this place; and that only the sum of £195 was wanting to clear it of debt.

The meeting having been addressed by Mr. Todd, (one of the founders of Verulam,) William Hartley, Esq., and the Revs. D. Lindley, (of the American Mission,) Stott, Buchanan, and Guard, a new subscription list was headed, and £130 placed. This, to succeed the gifts making nearly £1,300, was a cause of grateful excitement in all present; and indeed the more we think of the true nobility of such a small community of struggling colonists, the more we are astonished, and tell of a Divine Giver of good things.

On Tuesday, 15th, a service was conducted in the new chapel for the natives from the station. It created a good deal of interest; and I, at the sight of so many redeemed from heathenism, felt that my cup of joy was full and running over. Several ladies kindly made tea for them; and, thus assembling in the tent, they heartily partook of all provided.

Several other services followed; other sums were contributed; so that the debt being reduced to a few pounds, we are confident that the whole of the £1,425 will be speedily forthcoming.

Mr. Guard's eloquence and fervour will be long remembered, and many shall look back in years to come, and in

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memory live again the times of refreshing so plentifully vouchsafed.

During the services, we not only had the marriage rite performed, but the sacraments of the Lord's supper and baptism administered. And now that the sanctuary is built and dedicated, we anticipate a glorious future, when it shall be recorded, "This and that man were born in her."

NATIVE DEPARTMENT.

Our station is on the whole in a flourishing condition. Lately, our hearts have been greatly cheered. In the services I have conducted the Lord has been eminently present. I am trying to get the heathen natives around us to build us huts wherein we may teach their children; but the swollen rivers and constant rains have hindered our work. Daily do I pray for help; such a neighbourhood demands much more time than I can possibly give. Indeed so multiplied have my duties become, that if I have writing to do, it must invariably be done at midnight. I am thankful for good health, and a disposition to be spent in my Master's service.

We have just lost an aged woman by death, but she left such a testimony that we cannot doubt her eternal safety. Several are about to be admitted as members of Society. A gracious work has begun, and I trust will go on. About two months ago I formed a class for youths seeking the Lord. Twelve joined the first night; and, although three or four have ceased to come, yet others have joined us, and we are twelve still. Four profess to have received new hearts; and, judging by the sorrow they manifested, and their present joy, I am compelled to give thanks to God on their behalf. Three of them are among the older boys in our school. Of four others I entertain the highest hope, and pray that this feeling may spread itself until scores, yea, hundreds, are converted.

DESTRUCTION OF THE SCHOOL HOUSE.

During this week the rains have done us much damage, but just now we are all confusion. Yesterday a strong gale was blowing for several hours. About four o'clock in the afternoon I was attracted by a noise from without. The wind had full power over a two-storied building in the yard; a building used as a dining-room for the native youths, and a sleeping-room for the girls.

Seeing it shake, I hastened to clear out all the girls who were sewing, and all the furniture; but scarcely was this done, before a part of the roof was carried over the top of the Mission-house, a distance of about thirty yards. The walls now beginning to shake, I thought it best to leave the place, when in a few minutes part of the wall fell and broke through the floor. Indeed, so shaken is the whole building, that I fear the whole must be removed. This will necessitate an outlay of at least £200; and where I am to get the money I cannot tell.

I can only pray that some liberal heart or hearts may remove my difficulty. My first thought after the accident was to dismiss the children; but, fearing evil by that course, I have to-day had temporary arrangements made to bring them into the Mission-house. We shall suffer much inconvenience, especially on account of not having a room sufficiently large where they can take their meals. Something must be done, and what is best to do without funds is hard to say.

I hope you will not be wearied with my long letter; but if I were to double its length, I could find something to say. Trials I have in other forms, but am trying to carry all to the Lord; and thus I prove the joy and blessing of strength renewed from day to day.

WEST INDIES.

DEMERARA.

Extract of a Letter from the Rev. Henry Bleby, dated Georgetown, April 4th, 1864.

DESTRUCTIVE CONFLAGRATION.

I SIT down to write you with mingled feelings of sorrow and gratitude. Yesterday, just as we were closing our forenoon services in this city, preparatory to the administration of the Lord's-supper, an alarm of fire was given, and both chapels,—Trinity, where Mr. Gregory was conducting service, and Kingston, where I had preached,—were speedily

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emptied, and several went home from the Trinity service to find their houses in flames or surrounded with danger. The fire commenced, it is said,—but as yet its origin has not been ascertained with certainty,—at a Portuguese cooking-shop, and, the buildings of the city being almost exclusively of wood, and there being a high wind prevailing at the time, it spread with terrible rapidity. Unfortunately, it commenced in a cluster of small houses immediately to windward of several of the largest mercantile establishments in the city, and before night all these, with their valuable stores of goods of all descriptions, had fallen a prey to the flames; and an immense area, including the public library and reading-rooms, and the British Guiana Bank, had been swept by the devouring element. Dry goods, hardware, druggists', goldsmiths', and stationers' stores, with a number of valuable wharves, have all been destroyed. I saw the great fire in Kingston, Jamaica, in 1843, and the wide-spread ruin caused by a similar calamity at Bridgetown, Barbadoes, in 1860; but neither of these will compare, either in the extent of the ruin, or the amount of property destroyed, with the catastrophe of yesterday. I witnessed, also, the great fire at London Bridge in August, 1861; but this has spread over a much wider space. While we sorrow over the fearful scene of desolation presented to this morning's sun, we have cause for thankfulness that neither of our valuable Mission properties in this city has been injured or endangered. The scene of the fire is nearly midway between the two; and, though several of our people have lost their dwellings, or places of business, and nearly all they possessed in the world, the calamity has not, I am glad to say, fallen to a large extent upon the poor. All, however, will probably suffer to some extent, as the destruction of provisions and dry goods has been so extensive as to be likely to cause a considerable increase of prices for some time to come. One of the sufferers, a partner in one of the principal mercantile houses which have been consumed, informed me this morning that the loss will approach to half a million sterling. Several lives have been lost, two or three falling victims to the flames, while others were injured by the blowing up, or pulling down, of buildings to arrest the progress of the fire.

JUBILEE SERVICE.

Our Jubilee celebration was arranged to take place during the present week, but this great calamity renders the postponement of it indispensable until after the rainy season, which we are now expecting, has passed over. Meanwhile we shall hold the Jubilee services in the country Circuits as opportunity serves. Next week they are to be held at Berbice, immediately after at Essequibo, and at Mahaica and Golden Grove Circuits as soon as practicable. Local circumstances, especially the dry and rainy seasons, must be regarded in all these arrangements.

DEPARTURES.

Miss Grindrod and Miss Marsden embarked on board the "Shannon," at Gravesend, on August 11th, for Calcutta.

ARRIVALS.

The Rev. Messrs. John Mitchil and Simon Horner Stott arrived at Colombo, Ceylon, on the 21st of April.

DEATHS.

With deep regret we announce the death of the Rev. John R. Parys, at Galle, Ceylon, on March 29th; of the Rev. John S. Phillips, at Jaffna, Ceylon, on April 22nd; of the Rev. William R. Longden, at Port Elizabeth, South Africa, on May 1st; and of the excellent wife of the Rev. Thomas Harris, at Brigus, Newfoundland, on May 7th.

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £9,454. 1*s*. 9*d*.

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SPITALFIELDS CIRCUIT.

	£.	s.	d.
Miss E. A. Vanner	3	3	0
Mr. Shelton	3	3	0
Mr. Bowcock	2	2	0
Mrs. Bowcock	2	2	0
Mr. and Mrs. D. Wakefield	2	2	0
Mr. G. Daniel	1	1	0
Mr. D. Arundel	1	1	0
A Friend, in memory of the late Rev. R. Inglis	1	1	0
Lizzie, in memory of the late Mrs. Wilson, of Fiji	1	1	0
Mr. La Riviere	1	0	0
Small sums	6	11	11
	24	7	11

GRASSINGTON CIRCUIT.

Mr. R. Hardacre	1	1	0
Mrs. Harkness	1	0	0
Mr. T. Birch	1	10	0
Mr. T. Hammond	1	13	0
Sums under 20s.	2	12	6
Public Collection	7	3	3
	14	19	9

GLASTONBURY CIRCUIT.

Rev. N. Alston	5	5	0
Mr. and Mrs. Clare	5	5	0
Mr. S. Barnard, &c.	1	10	0
	12	0	0

LEICESTER CIRCUIT.

Rev. W. S. F. Moss	5	0	0
Mrs. Moss	5	0	0
In memory of a child in heaven	1	0	0
Mrs. Moss, in memory of her father, the late Rev. R. Waddy	5	0	0
Miss Moss	1	0	0
Master Moss	1	0	0
Master R. W. Moss	1	0	0
Master J. F. Moss	1	0	0
Miss J. F. Moss	1	0	0
Rev. W. Ford and Family	15	0	0
Sundry Subscriptions	31	0	0
	67	0	0

LEEDS DISTRICT.

Leeds 2nd	33	16	0
Pateley Bridge	16	6	5
Miss Hannah Pawson, *Farnley*	52	10	0
The Misses Pawson, in memory of their father, the late T. Pawson, Esq.	52	10	0
	155	2	5

BEDFORD AND NORTHAMPTON DISTRICT.

BEDFORD CIRCUIT.

	£.	s.	d.
Mr. P. Henman	5	0	0
Rev. G. T. Taylor	2	10	0
Mr. J. Knibb	1	1	0
Mr. J. Newberry	2	2	0
Miss Phipps	1	1	0
Mr. Garner	1	1	0
Mr. Thomas Allen	1	1	0
Mr. Walter J. Henman	2	0	0
Mr. Thomas Legge	1	0	0
Mr. Thomas Bowick	1	1	0
Mr. and Mrs. Cocking	5	0	0
Willington Meeting	20	0	0
Biggleswade Circuit	50	0	0
Daventry Circuit	29	10	0
Northampton Circuit	48	8	10
Small sums	2	0	6
	172	16	4

YORK DISTRICT.

Easingwold	51	0	0
Helmsley	40	0	0
Pocklington	6	0	0
	97	0	0

BIDEFORD CIRCUIT.

A Friend	1	0	0
Mrs. Folkes	1	0	0
Mrs. Hook	1	1	0
Mrs. Alcock and Miss Edkins	1	10	0
Sundries (no List)	70	0	0
	74	11	0

BOLTON NORTH CIRCUIT.

Geo. Knowles, Esq., (first half)	100	0	0
Mr. and Mrs. Marsden and Family (first half)	50	0	0
Mr. and Mrs. Lord	10	0	0
Ditto, in memory of the late Mrs. Peter Lord	10	0	0
Robert Lord	2	0	0
Willie Lord	2	0	0
Annie Lord	2	0	0
Rev. S. E. and Mrs. Rowe	5	5	0
Mr. William Cryer	5	0	0
Small sums	16	0	0
	202	5	0

BACUP CIRCUIT.

William Sutcliffe, Esq., (one half)	250	0	
J. S. Sutcliffe, Esq., (one half)	125	0	
Richard Smith, Esq., (one half)	62	10	0
Joshua Lord, Esq., (one half)	62	10	0
Sundry amounts	152	0	0
	652	0	0

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HAWES AND SEDBERGH CIRCUIT.

	£.	s.	d.
A Friend, by Rev. T. Brighouse	5	0	0
Ditto, ditto	1	0	0
Mr. C. Taylor, Sedbergh	2	2	0
Mr. R. Shaw, Cantley	1	0	0
Public Meeting	2	14	8
	11	16	8

GREAT QUEEN STREET CIRCUIT.

	£.	s.	d.
Rev. Samuel Romilly Hall, (in part)	20	0	0
Two Friends, by Ditto	1	1	0
Mrs. Maria Firth	2	2	0
Thank-Offering for good received through the Rev. S. Crump	1	0	0
Rev. Simpson Crump	5	5	0
A. J. B., per Ditto	1	1	0
Mr. Edward Allen	3	3	0
Small Sums	1	0	0
	34	12	0

LAMBETH CIRCUIT.

	£.	s.	d.
John Corderoy, Esq., (Moiety)	50	0	0
Mrs. Corderoy	20	0	0
Mr. W. Hoskins	1	1	0
Mr. R. Miller, (Moiety)	25	0	0
Mr. and Mrs. Carr	10	0	0
Mr. and Mrs. H. Wallace	5	0	0
Waterloo Road Sunday School.	4	10	0
Small Sums	1	5	0
	116	16	0

UXBRIDGE CIRCUIT.

	£.	s.	d.
John Procter, Esq.	21	0	0
Sundries	29	0	0
	50	0	0

WIMBORNE CIRCUIT.

	£.	s.	d.
Mr. Samuel Hunt	2	0	0
Sundries	5	0	0
	7	0	0

HALIFAX CIRCUIT.

	£.	s.	d.
Mr. W. Mewburn and family	500	0	0
Ditto, a Thank Offering for the conversion of his two daughters	25	0	0
Ditto, a Thank Offering for nineteen years faithful services rendered by Mr. Liddle	20	0	0
Mr. Liddle	10	0	0
Ditto, in affectionate remembrance of a beloved wife	10	0	0
Sundries	15	15	0
	580	15	0

LEEDS DISTRICT.

	£.	s.	d.
Leeds, Wesley Circuit	20	0	0

OXFORD PLACE CIRCUIT.

	£.	s.	d.
Samuel Holmes, Esq., and Mrs. Holmes	26	5	0
In memory of the late Miss Holmes	5	5	0
Mrs. Holmes, *Darlington*	5	5	0
Miss Annie Holmes, *Ditto*	5	5	0
Miss Mary Holmes, *Ditto*	5	5	0
Mr. S. Holmes, jun.	5	5	0
Mr. Robert Duesbury	20	0	0
Mr. Daniel Helowell	10	10	0
Mr. Brooke	2	2	0
Mrs. Widdowson	2	2	0
Mr. Graham, &c.	1	10	0
	88	14	0

FIJI.

	£.	s.	d.
Calvert, Rev. James	6	6	0
Calvert, Mrs.	6	6	0
In memory of a fond mother, Aston Clinton	2	2	0
"A Flower from Fiji"	2	2	0
Calvert, Philip Fowler, India	2	2	0
Calvert, Anne, London	2	2	0
Calvert, David, London	2	2	0
Calvert, Sarah, Hull	2	2	0
Calvert, Anna Hunt, London	2	2	0
Calvert, James, jun., Bath	2	2	0
In memory of John Hunt	2	2	0
	31	10	0

ULVERSTONE CIRCUIT.

	£.	s.	d.
Mr. John Gunson	10	0	0
Mr. Thomas Barrow	7	7	0
Rev. H. Pedley	5	0	0
Mr. John Long	5	0	0
Mr. Duston and Friend	1	5	0
	28	12	0

KENDAL CIRCUIT.

	£.	s.	d.
Mr. Thomson and Family	20	0	0
Rev. S. Atkinson and Family	6	0	0
Mr. George Rigg and Family	6	0	0
Mr. and Mrs. Grayson	2	2	0
Mrs. Wilson	1	1	0
Mr. Hird	1	0	0
Mr. Sabin	1	0	0
Small Sums under 20s.	2	9	0
	39	12	0

BANWELL CIRCUIT.

	£.	s.	d.
Mr. Hardwidge (in part)	5	0	0
Rev. W. Winterburn	3	3	0
	8	3	0

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LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, Brunswick Circuit..	15	0	0
Ditto, Wesley Circuit	60	10	0
Ditto, Pitt Street	1	1	0
Chester	50	0	0
	126	11	0

EVESHAM CIRCUIT.

	£.	s.	d.
Mr. J. Dodwell and Family ...	5	0	0
Rev. H. Laugher	2	5	0
	7	5	0

ST. ALBAN'S CIRCUIT.

	£.	s.	d.
W. Bradley, Esq., (Moiety) ...	5	5	0
Mr. M. Wood, *Hemel Hempstead, &c.*	1	2	4
	6	7	4

KETTERING CIRCUIT.

	£.	s.	d.
John Tordoff, Esq., (one half) .	25	0	0
Small Sums	2	13	0
	27	13	0

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Cambridge ...	8	10	0
Albion Street ..	1	4	0
Southwark ...	17	0	0
Tottenham ...	7	2	3
Walworth.....	10	17	1
Silver Street...	6	4	2
Studley Road...	10	6	0
Vauxhall	2	9	3
York Place ...	1	3	0
Jewin Street...	6	2	5
Blackheath ...	7	0	0
Kentish Town .	10	0	0
New North Rd.	6	5	4
Dalston	4	6	6
	98	10	0

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, West.	170	0	0
Rotherham ...	146	18	5
Worksop	9	0	9
	325	19	2

LINCOLN DISTRICT.

	£.	s.	d.
Horncastle ...	18	0	0
Spilsby	21	16	6
Alford	20	0	0
Spalding	8	9	10
	68	6	4

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Northampton ..	35	9	0

BATH DISTRICT.

	£.	s.	d.
Shepton Mallet	25	0	0
Bradford-on-Avon	25	0	0
Midsomer-Norton	25	0	0
Devizes.....	4	7	0
	79	7	0

EXETER DISTRICT.

	£.	s.	d.
Axminster.....	8	8	10
Teignmouth ...	13	10	0
Taunton	5	0	0
	26	18	10

HIBERNIAN AUXILIARY.. 400 0 0

HULL DISTRICT.

	£.	s.	d.
Hull, West ...	57	19	7
Barton	35	0	0
Beverley	32	16	8
Gainsborough ..	73	0	0
Howden	98	7	0
Driffield 102		10	0
Bridlington ...	75	0	0
Grimsby	55	0	0
	579	13	3

CARLISLE DISTRICT.

	£.	s.	d.
Penrith.....	25	0	0
Whitehaven ...	15	4	2
Cockermouth ..	12	13	2
Kendal	9	7	11
Carlisle	5	0	0
	67	5	3

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Grantham.....	10	0	0
Ashby	30	6	0
Ashbourne ...	5	16	0
Bingham	5	0	0
	51	2	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle.....	30	0	0
North Shields .	64	0	0
Blyth	1	8	3
	95	8	3

DEVONPORT DISTRICT.

	£.	s.	d.
Devonport, &c.	9	3	3
Launceston ...	14	18	0
	24	1	3

YORK DISTRICT.

	£.	s.	d.
York.....400		0	0
Selby 180		0	0
Tadcaster 101		3	0
Ripon	40	0	0
Thirsk	39	5	0
Malton 115		6	0
Pocklington ...	94	0	0
Pickering	90	0	0
Helmsley	50	0	0
1109		14	0

PORTSMOUTH DISTRICT.

	£.	s.	d.
Portsmouth ...	11	8	0
Ryde.....	10	0	0
	21	8	0

LIVERPOOL DISTRICT.

	£.	s.	d.
Birkenhead ...	26	8	3
Garstang	50	0	0
Whitehurch ...	21	14	6
	98	3	0

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Whitby.....	14	11	0
Hawes	15	3	3
Middleham, (1863)	8	16	4
Bedale, (ditto)	5	0	0
Stokesley	20	0	0
Bishop Auckland	25	0	0
Barnard Castle	20	0	0
103		11	0

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MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Gt. Bridgewater St., Manchester..	30	0	0
Cheetham Hill.	15	0	0
Rydal Mount ..	21	0	0
Bolton, North	40	0	0
	106	0	0

NORTH WALES DISTRICT.

	£.	s.	d.
Liverpool, Welsh	40	0	0

CHANNEL ISLES DISTRICT.

	£.	s.	d.
Jersey, French.	250	6	7

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
West Bromwich	62	0	0
Springhead, Wednesbury	19	4	0
Shrewsbury ...	20	0	0
Madeley	8	10	0
	109	14	0

ISLE OF MAN DISTRICT.

	£.	s.	d.
Peel	30	0	0

SWANSEA DISTRICT.

	£.	s.	d.
Carmarthen ...	5	17	0

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Bradford, West	35	5	0
Keighley	13	0	0
	48	5	0

LEEDS DISTRICT.

	£.	s.	d.
Second Leeds...	94	2	7
Pontefract ...	75	15	8
Knaresbro' ...	57	10	0
	227	8	3

BRISTOL DISTRICT.

	£.	s.	d.
Bridgend	10	12	7

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
Donation on Annuity	5000	0	0
Donation on Annuity	1000	0	0
T. E. E., at Messrs. Smith, Payne, and Smiths	500	0	0
John Hargrave, Esq., *Kirkstall, Leeds*	30	0	0
James Hargrave, Esq., *Ditto*	30	0	0
E. D., for the China Mission	20	0	0
R. S. F., *Newcastle-on-Tyne*, by Rev. P. Featherstone	20	0	0
Juvenile Society, *Harrow*, by Mr. Blake	16	0	0
"God is our Refuge"	10	0	0
Hull West Juvenile Association	10	0	0
Mr. Benjamin Barrett, of *America*, by Mr. Averell Shillington, *Portadown, Ireland*	15	0	0
C. H. Clarke, Esq., *Teignmouth*, for Italy	5	0	0
Anonymous, by Rev. Dr. Hoole	5	0	0
Temple Sunday School, *Taunton*	5	0	0
The late Miss Lovell, *Malton*, dividend	3	5	10
Mr. E. S. Dowling	3	3	0
Findlay Anderson, Esq., *Edinburgh*, by Rev. W. Wilson	1	1	0
Mr. Samuel Grant, *St. Helier's, Jersey*, dividend	1	5	0

LEGACIES.

	£.	s.	d.
Mr. John Mather, late of *Egham-Hythe, Surrey*; Rev. R. Porter, of *Staines*, and Mr. S. Taylor, of *Egham-Hythe*, Exors., duty free	100	0	0
Mrs. Dautrey, of *Islington*, £100 stock, sold for	89	15	0
Less duty	8	19	6
	80	15	6
George Ellis, Esq., of *Leamington Priors, Warwick*, Messrs. T. Burwell and T. Southorn, Exors., £250 less duty	47	0	9
Miss Anne Oxley, of *Bedford Circus, Exeter*	19	19	0
Miss Elizabeth Harrison, of *Great Driffield*	10	0	0
Mr. Maine, of *Dalton*, balance, by J. Monkhouse, Esq., *Barnard Castle*	10	0	0
Executors of the late Mrs. Q. Gordon, *Perth*	5	3	2
Mrs. Ann Howard, *Portsmouth*, Mr. J. H. Newman, Executor	4	15	0
Thomas Cox, Esq., of *Adderbury, Oxon.*, annual	2	14	0

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SEPTEMBER 26, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1760.] [SOCIETY FORMED, 1813.

For OCTOBER, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
Thomas Davis, Esq., *Wednesbury Second Circuit*	500	0	0
Peter Bancroft, Esq., *Liverpool* (first instalment)	250	0	0
Philip Johnston, Esq., and Family, *Belfast*	200	0	0
John Crone, Esq., *Sandath House, Penrith*	150	0	0
Mr. Alderman Carlisle and Family, *Belfast*	100	0	0
Mr. John Dick, and Mrs. Dick, *Glasgow*	100	0	0
W. Lamplough, Esq., *Islington*	52	10	0
Richard Stephens, Esq., *Stoke Newington*	50	0	0
R. Waddington, Esq., *Balk's House, Wortley*	26	5	0
Rev. Thomas Edwards, *Walsall* 21 0 0			
In memory of a beloved wife 10 10 0			
In remembrance of the first Missionary Meeting in City Road Chapel, 1814 ..... 5 5 0			
For five Sons and Daughters 12 10 0			
For three Grandchildren 2 5 0			
For two Infants, Son and Grandson, in heaven 1 0 0			
Second half of 52 10 0	26	5	0
Mr. W. H. Stephenson, *Newcastle-on-Tyne* 20 0 0			
Mrs. W. H. Stephenson 20 0 0			
Their daughter, Charlotte E. Alice 10 0 0			
Moiety of 50 0 0	25	0	0
Mr. and Mrs. John Remfry and Children, *Calcutta*	25	0	0
Executors of the late Mr. John Pope, *Plymouth*	25	0	0
Mr. and Mrs. W. Geake, *Dobwalls House*, near *Liskeard*	20	0	0
Ditto, in memory of my dear Father	5	0	0
Mr. W. A. Duncan, *Hackney*	10	10	0
Rev. John Talbot, *Douglas, Isle of Man*, first moiety	10	10	0
Mr. John Holden, *Folkestone*	10	0	0
Mr. Samuel Howlett, *St. George's*	7	7	0
Rev. John Scott, (late of *Ceylon*)	5	5	0
Rev. John Dury Geden, *Didsbury*	5	5	0
Ditto, for his three children, John Mease, Alfred Sheuington, and Mary Elizabeth	5	5	0
Rev. J. D. Tetley, *Sheffield West Circuit* (in part)	5	0	0
Rev. John M'Owan, *Altrincham*	5	0	0
Rev. A. Hume, *Manchester*, (second instalment)	5	0	0
George and Hawtery Camburn, *Folkestone*, by Rev. D. J. Waller	5	0	0
A Widow's Mite to the Redeemer's cause, by Rev. W. Wilson, (A) *Ripon*	5	0	0
Mrs. Hope, in memory of her husband, the late Rev. Samuel Hope, and also of a beloved Son	5	0	0
Rev. F. C. Haime, *Bury, Lancashire*, (one half)	5	0	0
Rev. E. Baylis, *Lerwick*, (second half)	2	12	6
Mr. W. Sharp, *Leamington*	2	2	0
Mr. W. B. Squance, by Rev. T. H. Squance, *Southsea*	2	2	0
Ditto, for his beloved mother	2	2	0
Miss Squance	2	2	0

CIRCUIT REMITTANCES.

	£.	s.	d.		£.	s.	d.
York	320	0	0	Burton-on-Trent	12	3	9
Scarborough	130	0	0	Danby	25	0	0
Aylesbury	26	0	0	Nottingham, South	40	0	0
Dorking	6	14	9	South Wales District	44	16	0
Whitby	12	18	0	Highbury	11	0	0
Swansea (English)	60	0	0	Hinde-Street	72	9	0
				Derby	40	7	0

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	£.	s.	d.
Appleby	35	0	0
Devonport	10	6	4
St. Austell	3	8	7
Islington	35	11	5
Redditch	20	0	0
Sunderland	45	0	0
Hammersmith	31	12	0
Ryde	40	0	0
Banff	6	11	9
Knighton	10	0	0
Thirsk	115	0	0
Market Harborough	10	0	0
Castle Carey	23	0	0
Brecon (English)	32	0	0
Portsmouth	45	0	0
Hull, West	140	0	0
Hull, East	45	5	0
Bolton, South	25	0	0
New Mills	11	19	9
Douglas	27	17	10
Glasgow, East	5	7	6
Haverfordwest	32	7	8
Spilsby	26	19	0
Kingsbridge	18	0	0
Mold (Welsh)	12	5	0
Ashburton	12	5	8
Retford	68	0	0
Portland	12	12	0
Sleaford	15	0	0
Worcester	20	0	0
Salisbury	17	0	0
Sheerness	10	0	0
Kineton	40	0	0
Dorchester	9	0	6
Huddersfield (Queen-street)	60	0	0
Pickering	30	0	0
Sheffield, East	57	2	0
Tadcaster	100	0	0
Helmsley	15	0	0
Irwell-street, Manchester	100	0	0
Sherborne	70	0	0
Reeth	23	18	7
Shrewsbury	20	0	0
Wednesbury, Second	194	10	9
Launceston	9	14	10
Alton	5	4	0

BARNSTAPLE CIRCUIT.

Rev. W. and Mrs. Harley	3	3	0
Mr. and Mrs. W. R. Gould and Family	5	0	0
	8	3	0

TUNBRIDGE WELLS CIRCUIT.

Mr. George Harris	5	0	0
In memory of a beloved Father	5	0	0
Mrs. Harris	5	0	0
Three Friends, by Ditto	10	0	0
	25	0	0

SCILLY ISLES CIRCUIT.

	£.	s.	d.
Rev. Jabez Overton and Miss Overton	5	5	0
Master John Brewer	1	1	0
Captain John Percival	5	0	0
Mrs. Gill	2	0	0
Miss M. Percival	1	0	0
Captain James Thomas	5	0	0
Mrs. James Thomas	5	0	0
Captain Richard Edwards and family	5	0	0
Mrs. Francis Banfield, sen.	5	5	0
Mr. John Banfield	5	5	0
Master John Banfield	1	0	0
Mr. and Mrs. Francis Banfield	5	0	0
Miss Agnes Mary Banfield	1	0	0
Miss Anne Frances Banfield	1	0	0
Miss Catherine Coudge Banfield	1	0	0
Master Dysart Banfield	1	0	0
Miss Edith Dysart Banfield	1	0	0
Master Francis B. Banfield	1	0	0
Master Arthur Clement Banfield	1	0	0
Mr. and Mrs. Thomas Edwards	2	2	0
Mr. Thomas Edwards, jun.	1	1	0
Mr. Nicholas Edwards	1	1	0
Master Alfred Edwards	1	1	0
Mr. William Mumford	1	0	0
Mrs. Edwin Rowe	1	0	0
Miss Mary George	1	0	0
Miss Elizabeth Mumford	1	1	0
Mr. John Wright	1	0	0
Mr. James Edwards	1	0	0
Miss Mary Edwards	1	0	0
Captain Edward Jenkins	1	0	0
Mrs. Jenkins	1	0	0
Miss Emma Jenkins	1	0	0
Master Edward Jenkins	1	0	0
Master William Jenkins	1	0	0
Mr. and Mrs. James Bluett	4	0	0
Master Edmund James Bluett	1	0	0
Captain and Mrs. James Phillips	2	2	0
Misses Joyce, Jane, and Ann Phillips	1	11	6
Captain John Gibson	1	1	0
Mr. John Gibson	1	0	0
Mr. Hugh Watts	1	0	0
Mr. William Mumford, sen.	1	1	0
Mr. and Mrs. W. and Master W. R. Mumford	1	10	0
Mrs. W. Vingoe and two young Ladies	1	0	0
Small Sums under 20s.	1	17	6
	87	5	0

BRADFORD EAST CIRCUIT.

Mrs. T. Bingham	2	2	0
Mrs. Thompson	1	0	0
	3	2	0

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STROUD CIRCUIT.

	£.	s.	d.
A Librarian	2	0	0
A Sunday-school Teacher and his class	2	16	0
Beard, Rev. S.	2	2	0
Bevir, Mr.	1	0	0
Brown, Mrs. G.	5	0	0
Calladine, Rev. W. and Mrs. (in part)	5	0	0
Dowling, Mr. and Mrs.	1	0	0
"E. S.," in memory of a sainted father	1	1	0
Lea, W., Esq.	20	0	0
Lea, Mrs.	10	0	0
Ditto, for Miss Rogers	1	0	0
Meaks, Mr. G. W.	1	1	0
Mitchell, Mr.	1	1	0
Rowe, Miss L.	1	1	0
Randell, Mr. G. (in part)	2	10	0
S. B.	1	0	0
Staley, Mrs. and Miss	1	0	0
Small Sums	4	18	10
	63	10	10

BRADFORD WEST CIRCUIT.

	£.	s.	d.
The late W. Firth, Esq.	50	0	0
Mr. James Barnley	10	10	0
Mrs. Farrar	5	0	0
Mrs. Duckett	5	0	0
Mrs. Holmes	5	0	0
Miss Hopkinson	5	0	0
Miss Bolton	1	1	0
	81	11	0

KETTERING CIRCUIT.

	£.	s.	d.
Mr. J. Tordoff (one half)	25	0	0
Rev. T. and Mrs. Sheldon	5	0	0
Mrs. Emory	2	0	0
Mr. and Mrs. Cook	1	0	0
Mr. Dash	1	0	0
Mr. and Mrs. Mash	1	0	0
Small Sums under 20s.	7	11	6
	42	11	6

LEEDS DISTRICT.

	£.	s.	d.
Mr. W. Smith and Son (half subscription)	52	10	0
Mrs. George Smith	10	0	0
Mr. J. S. Weare, (second subscription,) *First Leeds*	50	0	0
Third Leeds	57	0	7
Otley	87	0	0
Pontefract	133	18	9
Bramley	87	9	6
	427	18	10

BRIXTON-HILL CIRCUIT.

	£.	s.	d.
Mr. Samuel Jeffs, *Walworth*	50	0	0
Mr. Sargent, *Ditto*	10	10	0
Mrs. Bateman, *Ditto*	2	2	0
Mrs. Vickers, *Brixton*	5	0	0
	67	12	0

HASLINGDEN CIRCUIT.

	£.	s.	d.
A Friend	50	0	0
Mr. John Stall	60	0	0
Mrs. Cronkshaw	10	0	0
The Misses Sleigh	5	0	0
Ditto, in memory of departed parents	5	0	0
Mr. John Warburton, jun. (first instalment)	10	0	0
Mr. F. Bradbury, ditto	8	0	0
Mr. R. Fairbourn, ditto	2	18	0
Mr. Henry Barnes and family	6	0	0
Mr. John Pickup	3	3	0
Mr. and Mrs. Charnwick	2	2	0
Miss Felshew	1	1	0
Ditto, in memory of a beloved father, now in heaven	5	0	0
Mr. John Holden, (Syke side)	2	0	0
Mr. William Wilkinson	1	10	0
Mr. and Mrs. John Stott Barnes	2	2	0
Mr. George Birtwistle	1	0	0
Mr. James Holden (Laneside)	1	0	0
Ditto, in memory of his late wife	1	0	0
Mr. T. Titherington and family	2	2	0
Anonymous	1	0	0
Mrs. Warburton (Waterfoot)	1	0	0
Mrs. Lee	1	0	0
Small sums under 20s.	7	1	11
Collection at Jubilee Meeting	14	4	5
	203	4	4

GRANTHAM CIRCUIT.

	£.	s.	d.
Collections	13	17	9
Mr. Piggott	5	0	0
Mr. Perry	1	0	0
Mr. and Mrs. Newton	5	0	0
Miss Leach	5	0	0
Mr. Williamson	1	13	6
Mr., Mrs., and Miss Houghtby	1	10	0
Mr. and Mrs. Morriss	5	0	0
A Friend	1	0	0
A Friend, Mr. Brett, and Mr. Holbrook	1	15	0
A Friend	2	2	0
Two Friends	1	10	0
Small Sums	1	3	0
Proceeds of Tea	3	9	7
	49	0	10

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SEPTEMBER 26, 1864.

NO. 130. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

OCTOBER, 1864.

FINANCE.

If there has been any diminution in the ordinary receipts of contributions to the Missionary Society for the past months of the current year, the diminution has not been so great as might have been anticipated from well known circumstances. First in order and in importance of the causes producing this effect are the payments of Jubilee contributions. It is no matter of surprise that in many cases the immediate payment to the Jubilee Fund of a larger sum than the ordinary contribution to the Missions, should induce the postponement of that contribution to a later period of the year: but this circumstance does not make the postponement less inconvenient to the Society's interests. It should be remembered that the Jubilee movement has had the effect of stimulating the hopes and activities of the Missionaries all over the world; and, thus, of increasing the demands on the ordinary funds of the Society. It may be hoped that in the end all the interests of the Society will be equally advantaged by this remarkable display of sympathy and zeal in the cause of Christ. But in the meantime, the ordinary receipts should be kept up, if not increased: or the Treasurers at the end of the year will have to present a heavy bill for interest, augmented by the high rate now charged for borrowed money.

It has been suggested that a refined taste and a high measure of confidence should operate to the exclusion of the mention of finance, and the urging of increased contributions, in our monthly papers. But, on the contrary, it is only natural to conclude if money is not asked for, that it is not wanted. In our case, no conclusion could be more fallacious. The extent of the Society's responsibilities are apprehended by few persons; even of those who pay most attention to the work it has in hand. The Missions, as they were reported twenty years ago, demanded little less support than the present receipts would furnish. Since that date, China, Bengal, and Italy have been added to its responsibilities, without any previous provision for the support of the Missions in those regions. A large measure of liberality and persevering solicitations have scarcely sufficed to provide for the annual support of these Missions, so that it becomes our duty, in this year of increased demand, to submit to our friends the urgent need of liberal gifts and early remittances. It is not to be

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doubted that it is within the ability of our friends to release the Committee from their present anxiety, and to make the supply of the Missions with men and money a more cheerful task than it can be with a deficient treasury. Continents and islands wait for the response to this brief appeal. Let the contributions be paid and remitted without delay, and on a scale more proportionate than hitherto, to the universally confessed ability and obligation of the Methodist people.

We commend the following pages to the attentive perusal of our friends. It can be no question whether the work in Africa, in India, and in Rotumah, Fiji, shall be continued or not. Whether "they that dwell in the desert," who now "bow before Him" who has redeemed them, shall again hear His name from the lips of His servants; whether the Hindus shall be persuaded to be reconciled to God; whether the "Islanders who wait for the law" shall still have the holy commandment delivered to them. The work will be done,—but to be done speedily and well we must be faithful to our obligations, and to our vows to Him who has called us to it. And this implies that the Committee be supported by the diligent collection of contributions, and by early and prompt remittances. On borrowed money, as at present, the work will be done tardily and feebly; with means in hand it will be prosecuted with vigour.

Let us take this opportunity of reminding our friends that the impressions produced by the visit of Messrs Jenkins and Fryar, to the country of the Godavery river have not as yet produced any practical result. That the Mission in China waits for reinforcements. That Italy and other parts of the Continent of Europe present a field for cultivation very inadequately occupied. And yet, under the conviction that the friends of Missions share their views and feelings, and would co-operate with them to the utmost, the Committee has incurred responsibilities beyond their immediate ability. They wait for encouragement to further action. We now indulge the hope of a speedy and comforting response from our friends at large,—that the collectors will gird themelves to new strength and activity, that contributors will speedily pay their subscriptions, and that from the officers and local Committees we shall receive proof that this work has a large place in the hearts and consciences of God's people.

SOUTH AFRICA.

For the first part of Mr. Ludorf's five months' journey to the persecuted Christians and dark heathen population of the Khalagari Desert appeared in the Notices for December, 1863, pages 202–207; our readers remembering that most remarkable narrative will rejoice at the opportunity of reading the remainder, which we have endeavoured to

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abridge, by omitting many details of medical and surgical practice, without, as we hope, damaging the general interest.

Extract of a Letter from the Rev. Joseph Ludorf, dated Thaba, 'Nchu, October 12th, 1863.

Israel's Shepherd, who neither sleepeth nor slumbereth, having graciously preserved us during our five months' journey to the Khalagari Desert and back again to our old station, which we reached a few days ago, I take this opportunity of sending the second part of my journal (having forwarded the first *viâ* "Kuruman" up to the end of June, and which I trust has reached you.) You will be pleased to see, that the ready harvest invites the sickles, and lays us under the obligation to provide for the souls which God has given us. A wide door of usefulness is opened; thousands of souls stretch out their hands, waiting for God; and beseech us to come to the wilderness to help them. This would be a step forward for the evangelization of the interior; and we must bear our share in the Church's duty and glory.

A BAHURUTSI CONGREGATION.

July 1st.—Visited the Bahurutsi village, and preached to about eighty people. The women being unwilling to attend, the young Chief sent three men to order them to the *Khotla* where the men assembled. The ladies replied, that the Chief had only a right to order them to the dance, but not to prayer, and they continued their occupations. Upon this the Chief seized a stick and went to them, in spite of my disapproving of the measure. "They shall not mock me," shouted he; and he brought them. During the singing they were very noisy. Under the prayer they became quiet, and many towards the close of the sermon were much affected.

After the service I had a long conversation with the Chief about his late brother Lenchue, whom I had often solemnly warned, when stationed with the Barolong, at Lotlakana. He secretly carried on the cattle-lifting system, thereby brought on war with the Boers, and was killed in battle. His widow and children were brought, and they willingly received the word of admonition. The Chief then fetched a not very clean dish of eland's meat, and insisted that I should partake of it; at last he led me from house to house to see his sick, and I found occasion to drop the seeds of the truth along the wayside.

2nd.—Preached at sun-rise from 1 John ii. 20. Ever since I spoke to the Chief Montsioa, the mad dancing and noise of the women was put a stop to. After the service I found some thirty persons by our camp asking for medicines. The Chief of the Bangoaketsi, Gasiitsioe, with a band of his followers, came to see me, much desiring we should pay them a visit. I promised to do so the ensuing week.

PLAN FOR OBTAINING TRAINED TEACHERS.

3rd.—Had a long consultation with Molema, our leading man, on the subject of our work in general. We came to the conclusion, that if two or three European Missionaries could take up this district, having a good school for the training of youths for native teachers, a network of efficient native agency might be spread in all directions among the many tribes of Bechuana, where, during some parts of the year, the lives of the white men are in danger from fever. Thus if from the north, south, east, and west, the Gospel banner pushes onward, we should soon have the pleasure of shaking hands in the centre of Africa with other servants of the cross of Christ. Ten youths were at once called by Molema, children of our members, and they were delighted at the question, whether they liked to go with me, to be trained as teachers. It was no use to remonstrate, I was obliged to promise to find a school for them in the colony; and I trust I shall succeed. Doubtless there would soon be found agents enough to call the children of the Khalagari to repentance. I solemnly recommend some such plan to the Committee's most serious consideration. The Barolong under Montsioa might form the centre. The localities are healthy. We have already a nucleus of some fifty members. A good many of the young promise very fairly. If any

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agents can work the dangerous regions bordering on them, they can. Something we must do.

4th.—Had to dress wounds. Saw several persons ill, and gave remedies, always taking occasion to speak to them about their souls.

Sunday, 5th.—Good attendance. Preached from Rev. xiv. 6, 7, "the everlasting Gospel;" afternoon, Matt. xiii. 45, 46, "the pearl of great price." A hallowed influence was present.

KANYE.

6th.—Started with the wagon from Moshaneng. Montsioa and his headmen came to beg of me not to stay away longer than two Sabbaths. "We cannot miss you longer." Arrived at Kanye, the residence of the Bangoaketsi, in the afternoon. We had delightful country scenery to pass through; fine bush of a very great variety of different woods, and a rich flora. The conformation of the hills and valleys is romantic. Birds of the finest plumage and sweetest song saluted us at every step; of game I need not speak, the noblest specimens are here at home. At Kanye we were warmly welcomed by the Chiefs and people. The Bangoaketsi are a section of the Bakuena tribe; their town has the appearance of an over-stocked bee-hive on the top of a flat hill. They are wealthy and orderly behaved people. An excellent position for a station.

7th.—Early when I arose I found a man sitting before the wagon holding a very fat sheep. "Here is some meat for you; it comes from Gasiitsioe," said he; he tied it to the wheel and left. We had to move a small distance from the town. Scarcely had we planted our tent under a mahogany tree, when some two hundred people surrounded us, all being more or less suffering from divers maladies, begging for help. We first had morning service. I then ordered all those who suffered from sore eyes on one side. It is astonishing how many have their sight destroyed from cataract. Doubtless the strong sun, the fierce reflection from the sand and rocks, and the immoderate use of snuff, are the principal causes. I operated upon several of them both by extraction and by the needle. The sun set, and the other half of the invalids occupied my time, so that I had not a moment to take food.

8th.—The same scenes as on the previous day. Among such a mass of people it is no wonder many are sick, considering their mode of living. Had no cases of malignant fever.

9th.—Went to the town to preach. Met a good many that were streaming towards the wagon. I made them turn back for service. Attendance encouraging; impression salutary. The principal wife of the Chief, whose case I reported in my last, is nearly well. Went along with Gasiitsioe through the town to visit those of the sick that could not walk. Returned late to our tent. During the day several English traders came to the place. They principally imported guns and ammunition. Ostrich feathers were eagerly looked for.

10th.—Still busy healing the sick. The Chief and staff came to the tent, and asked many questions about passages of the Word of God he did not understand. He seems not far from the kingdom of God. He was very thankful to receive a copy of our Sarolong hymn-book. He then inquired into the causes of certain maladies, and the medical properties of many plants.

12th.—Lord's day. Preached to a good assembly from the words: "Repent and be converted, that your sins be blotted out, when the time of refreshing will come." In the afternoon from Luke xvi. 31. Had a precious time.

13th.—Went early to see a brother of the Chief. I found he was doing well; poor fellow, how much he has suffered for years! He is a fine-looking man, and very susceptible of spiritual impressions. His age may be twenty-five years. I hope he will pull through. Made preparations to start.

LIONS IN THE WAY.

14th.—Left Kanye an hour before sunrise. The Chief sent a message after us to give us warning. The lions had during the night done much damage on the cattle posts lying along our road. We had to wind our way through dense bush. We thanked him, and proceeded. We entered a long, wild mountain gorge, most picturesque for disposition of rocks and stately trees. We crossed Makholumo river, which was dry; de-

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scended the steep, stony kloof of the range of hills called Pulukoe, passed the strangely escarped formations of Lohatsaloa-Tlali, (Lightning Cuttings,) had the Sephat-la-Patla range of mountains at a distance to our right, and, after twelve hours' hard ride, halted by some pools of water at the foot of the Moshupa hills. We saw no lions, though the road was crossed in every direction with their ominous traces. We went to see the remains of the Bakhatla town, which was burnt some years ago by the Boers. It was a melancholy sight. But their Chief, as his name *Mosielele* signifies, is a fool; his own wickedness caused him to be burnt out. The scenery here about is beautiful.

15th.—Till nearly midnight the people came from the outposts with their sick friends to ask for medicine and surgical help. This morning we started long before the sun; some came running after us for hours. We had breakfast at Mohatelo Spruit, where we had to dig into the sand for water. Our road still wound through dense thornbush, which tore our waggon canvas all to pieces. At two P.M., we halted in the first gardens of the Bakuena. We had just dined, when the Chief Sechele with some of his nobility came on horseback to meet us. He is a fine-looking man. We then started; the sand became more and more heavy; it took us till late after sun-set until we reached the Bakuena town.

THE BAKUENAS.

We halted at the great hall, constructed of poles and thatch. The bell rang, and I was conducted to the place of worship, where the Chief's family and a number of people were gathered. He made an introductory speech, and then handed the books to me for worship. I was much pleased.

16th.—Early at sun-rise we had service. Afterwards a mass of noisy tongues surrounded me; I found this was too tumultuous, and moved to some distance. After attending many sick I preached again in the evening.

17th—Had a large number of Bakuena around the wagon. After morning prayer, I attended to their sick. Performed many operations. Towards noon I received a letter from one of the Hermannsburger Missionaries, who live at an hour's walk distance behind the hill, begging me to come over and see them, as one of them had been laid up several months with obstinate ague. I dismissed the waiting people and walked over. I found their house situated in a basin; underground is stagnant water; the almost vertical sun disengages constantly fever miasmata; and as the air is confined to the basin, its inhabitants must perish. The Missionaries gave me a very hearty welcome. The patient was low in body and mind. I gave him a few strong doses of quinine and camomile, and the fever only once returned. Poor people! they have buried nine members of the Mission family behind their house within two years! They left the Hermannsburger Society, on account of the eccentric Mr. H., and have for some time carried on *trade* to provide for their subsistence, whilst on the Lord's day they hold Divine service for the Bakuena, when they are not ill. But both the Missionaries and people feel, that to trade and to preach are incompatible, at least in this country. Returned late to the wagon.

18th.—From morning to night I was occupied with the sick. Performed several severe operations. Preached after sunset at the Chief's chapel.

Sunday, 19th.—Preached twice. Only a small congregation could be got, from the circumstance that the circumcision ceremonies are just carried on, and the people were dancing the whole night. I was much grieved. Sechele excused himself by stating that the Bakuena had assassinated his father for opposing these rites, and they had severally threatened him; that they were a foolish people. His brother Khosilintsi is a bitter enemy of the Gospel, and he is the master of this ceremony.

THE BAKHATLAS.

20th.—The Bakhatla Chief Mosielele sent a horse, begging I might come to his mountain, an hour's ride from this town, to help his daughter who was grievously suffering in her eyes. I went. It required an hour's consultation among the old men before they would allow me to operate. It was soon done. She had at once rest. Saw some sixty cases of disease, and gave relief. Rode back

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to the wagon. Now only I got a full sight of the town Letheyane of the Bakuena. It stretches in the form of a half moon along the bottom of a hill. It has no less than ten thousand inhabitants.

21st.—This morning I saw about a gunshot from the wagon a great number of baboons, which during the night had come down from the mountain to ravage the gardens. These are dangerous animals if they overtake a man in the hills. Performed four operations of a serious character; attended to a number of other sufferers, and went over to the German Missionaries. Found Mr. Bakeberg quite well. They are very nice people. In the evening I preached.

22nd.—During the night the Chief Sechele came to the tent, suffering most intensely. He lay the whole day in our tent, one of his men, with drawn sword, keeping watch outside. In the evening he went home much relieved. Preached at night.

23rd, 24th.—Spent most time with Sechele, whose sufferings had returned. He is so far out of danger. Preached in the evening.

25th.—Performed several operations. Had an obstetric case. Visited the Mission family. One of them had just returned from an excursion among the Bamangoato, another section of the Bakuena, living six days north from here.

26th.—Sunday. Preached morning and afternoon. Stayed late with the Chief, who is much improving.

27th.—Gave Sechele to understand in no uncertain terms, how much I think him guilty, and must highly disapprove of the way he deals with his children, by selling them to the heathen for wives, by allowing his sons to drink brandy, by conniving at the powerful heathen party so as to let them have their own way, and by the double-facedness with which he treats the German Missionaries, who have ventured their lives for their (the Bakuena's) benefit. He did not much like my plainness. How much are those men to be pitied, who do not by a knowledge of the language come at their duplicity! And how many years does it require, even after one grapples with their dialect, to see through them!

THE RETURN.

28th.—After saluting the Chiefs and people, we started to return to Moshaneng. Mr. Bakeberg came once more to say goodbye and thank us. Late at night we out-spanned at Moshupa Spruit. The outpost people brought us thick milk.

29th.—Continued our road to the steep, stony ascent of Pulukoe Hill, where we stuck fast. Two hours' hard battle brought us up; late by moonlight we reached Kanye.

30th.—Early in the morning I ascended the town hill to see the Chief. Visited several persons on whom I had performed operations; they all do well. After various explorations, Gasiitsioe came down with me, when we inspanned; he accompanied us part of the road.

MOSHANENG.

The same day we reached Moshaneng. The Chiefs had, two days previous, sent on horseback to the Bakuena to fetch me, but I had left. A severe influenza had laid up half the town, and some even died of it.

31st.—Having planted our tent in the shade of a large *mosetle* tree, I went to look at the sick. Had conversation with the headmen. Saw some members at their respective houses.

SAVAGE CRUELTY.

August 1st.—A young woman, who for some time had been under great concern had been confined during the week and was doing well. A little after midnight some wicked person entered her house, and, her old mother only being with her, injured her frightfully. On examining I found her right side from head to foot cut in all directions with a sharp instrument, the depth of the skin, and bleeding; and her infant gasping its last, having its neck twisted, and two of the rings of the windpipe broken inwardly. It soon was dead. The two women stated that they distinctly heard the door open, the steps of a human being enter, a very stupefying smell fill their abode, on which they fell into a kind of swoon. On awakening they found the door open, a cold painful sensation all over their bodies, and the infant in the state above described. The footprints are those of a woman,

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and were traced to the east end of the town, when it got lost among other traces. Such kind of doings we have often to witness among the Bechuana. Should the perpetrator ever be detected, the Chiefs even are afraid to touch them, for fear of being assassinated themselves. May God soon put an end to such demon work!

2nd.—Lord's day. We felt sorry that many of our people were away, the Chief having gone some days far into the wilderness for a general hunt. Preached twice, principally to women and old men.

2nd.—Was writing. 3rd.—Had letters from Sechele and the German Missionaries. They are doing well. Attended a case of bad fever, and some of dysentery. Exhorted in the western section of the town.

SUCCESSFUL HUNT.

The Chief and people returned from the hunting expedition. They had killed two giraffes, a good many elands, koodoos, kukamas, a tiger, and a number of ostriches. Montsioa sent a quantity of giraffe meat and half a skin of the same to the wagon as a present.

5th.—Got the influenza. In many cases it degenerates into pleurisy and pneumonia. Read Dr. Krapf's travels.

6th.—Catechumen class. Visited the sick and prayed with them. Had an opportunity to forward letters to the colony. How seldom is this the case!

7th—The lions killed one of the Chief's horses. The men were out the whole day in search for them, but did not succeed. Made pastoral visits. Attended the sick. The influenza still on me. Much cough.

8th.—The principal heads of the tribe came to beg of me to write to the Boer authorities, whose subjects had been appropriating to themselves since some years the Barolong lands. I did so; but as the Boers are just now divided among themselves, fighting for the Presidency, I doubt whether the Barolong claims will be considered. Poor people! they deserved better than this at the Boers' hands.

9th.—Day of rest. Good congregation. Preached from Heb. xi. 1. Natural and Christian faith. Afternoon, the conversion of St. Paul, Acts ix. 1–15. During the morning service the alarm was sounded: "*He he tau e ya khomu!*" "Up, up, the lion devours an ox!" The Chief said: "*A khomo e ye tau!*" "Let the ox eat the lion." All males flew to arms and ran to the spot. But it had entered the thickets and could not be got at.

10th.—Sent letters and medicines to Sechele, for himself, wife, and sons; also to Mr. Bakeberg. Received a message from Sinthue, a Ngoaketsi Chief, to see some dangerously ill person.

11th.—Rode over to Kanye, after prayer-meeting. The people greatly rejoiced to see me. Found Mora Tsisi, whom I had operated some time ago, quite well, for which God be praised! The Chief said, "It is no more Mora Tsisi, but Mora Ludorf, son of L.; for you have rightfully fetched him in from the camp of death with your spear and shield. He is yours and shall bear your name." Preached to a large assembly of Bangoaketse. The feeling was very good. Saw the sick person at Sinthuhe's village, as well as many others. Gave them remedies. On leaving, the Chief begged that I should at least weekly visit them, which I promised and kept.

12th.—Some Bangoaketse came this morning to fetch medicines. They told me that I had been in imminent danger yesterday from the lions. We passed only a few paces from where they were lying in the thicket. Two women were digging their gardens close by. We rode briskly past, when up flew the lioness, having heard the tramping of the horses, and started at full gallop after the scent; but we were hid from the trees, and providentially she ran in the direction from where we came, up to near the Ngoaketse town, when she turned. The women came home from another direction and reported what they saw. We came safely to the wagon. Had to care for many sick.

13th.—Preached at sunrise. Had Catechumen class. Was writing. Finished reading Krapf.

A FIGHT WITH CROCODILES.

14th.—People out on hunt. Finished Bushnell on Natural and Supernatural. Walking across a patch of bush, suddenly two gopanes, a species of crocodile (smaller), started up and came to-

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wards us. At first I thought it was a boa constrictor or a pythoness, of which there are many here about. I had nothing to defend myself, so I took up stones, the dog also came to help. I battled a quarter of an hour. One of the beasts went off into the bush, the other into a hole. Then I fetched my gun and succeeded in killing the one. My boy skinned and stuffed it. It is an ugly beast! Classmeeting. Writing.

10th.—Mrs. L. was ill yesterday from fright when the gopanes attacked us, and she still is laid up; much nervous depression and low fever.

16th.—Sabbath. Preached from Rom. iii. 23; and Tim. ii. 11. The Lord was present.

17th.—Preached at the Bahurutse village. Had information that Moselikatsi's commandoes were out to make another attack upon the Bamangoato. Correspondence. Mrs. L. still ill.

18th.—Prayer-meeting. Catechumen class. Conversation with the Chief. Attending the sick. Read Nitsch's Pastoral Theology.

19th.—Rode over to Kanye. The Bangoaketse had killed a lion, which before it died bit a man most terribly all along his left side. Cleaned and stitched up the wounds of the poor sufferer. Some of them, over the region of the heart, look very bad, so does the elbow and thigh. I doubt whether he will live. Preached to a very large congregation of Bangoaketse. Gasiitsioe consulted for the health of his wife. Rode safely home. All along the road may be observed stones put up on trees, as a token of gratitude for preservation from danger. This custom prevails chiefly among the Bakuena.

August 20th.—Ill. Unfit for work. Catechumen class.

21st.—Wrote a despatch for Chief to the Valks Raad of Boers. The headmen came to entreat me to become their resident Missionary. I told them I was not at my own disposal, but would send their wish to the Committee.

23rd.—Sabbath. The place of worship filled. Many new faces; good attention paid. Texts, Matt. xviii. 3; Rom. xii. 11. Some much affected.

24th.—Evangelized in the town. Leaders' Meeting. Recovered an old backslider, who fell when his only son died suddenly. I said I would carry him, as the man bitten by the lion, and place him under the verandah of God's house, to see whether the spirit of *Rapulane* would not return; if not, he had better die before the Lord. This quite overcame him, and with many tears and pangs he cried for pardon. Classmeeting for tickets. A goodly number of catechumens ready for baptism; eight men, thirteen women, four to be confirmed, who were baptized when children.

25th.—Rode to the Bangoaketse, preached to many souls, who paid all attention. After visiting some sick, I rode to the camp. Soon after, got a message that a fifth of the Bangoaketse town was burnt down when I had left. No lives lost.

26th.—A bitter enemy of the Gospel, Selere, the Chief's younger brother, came for help; his child was sinking of dysentery. Went; used the proper means; child better in the evening. I hope it will be for the poor man's good. Class-meeting. Long conference with Chief. Attended other people.

27th.—Preached at sunrise. A severe form of dysentery has prostrated a good many. It is epidemic. Classmeeting. Catechumen class. A letter from the German Missionaries came, which calls me; Mr. Herbst having the dysentery badly. Sent medicines, as I had no horse, begging they would send one. Class.

Molema came to beg I would write to the Committee, to ask for a Missionary for Taoane's tribe; he would not be put off. They had too long been orphans. Had a long conversation with Montsioa to release his daughter Buku. He had many weighty reasons for a Mochuana Chief. But I pushed him. He said, "Let me become converted to God first, then she may go; or let her husband give his soul to God first, then I most willingly allow her to become a Christian." At last he promised to let her free to serve the living God.

Sunday, 30th.—Had a crowded assembly. Baptisms of adults, confirmation of some young. In the afternoon, the Lord's Supper. God be praised for His goodness and mercy! Many souls added to His Church.

31st.—Visited once more the sick.

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Gave Molema and Jean Leshongoa charge over the Church; conferred with the Chiefs on divers subjects; broke up our tent; prepared the wagon to start for Thaba 'Nchu.

Sept. 1st.—Took farewell of the people. Rode to Sechele's to see Mr. Herbst. Had a toilsome, thirsty, hot ride. Found to my sorrow that the patient was very low. Mortification had set in! Tried my utmost, but the evil progressed!

2nd.—Gave up all hope. Had to leave the patient to the care of Mr. Bakeberg to attend Mrs. Herbst. A little after nine P.M., Mr. Herbst expired. It was his birthday, as well as departure out of this life. God pity the poor widow and orphans!

3rd.—Had the painful duty to inform Mrs. Herbst of her loss. She took it with much resignation. After making a sort of coffin, I interred the deceased, addressing the people in Sechuana. Sechele came. I went with him to his house to examine his case and advise. He is all right now.

4th.—Started at noon for the Bahurutsi in a wagon of Mr. Bakeberg's. Travelled the whole night through.

5th.—Pushed on among dense bush day and night through. As the sun rose, Sunday morning, we entered the village Mabotsa, a former station of the London Missionary Society. I gathered the people, and preached twice to them. After sunset we left, and reached Mathebe, where one of the Hermannsburger stations was. I found my wagon had come here with my family on the previous day. The Rev. Mr. Zimmermann received me very kindly. I was very tired.

7th.—Moiloa, the Bahurutse Chief, brought a number of sufferers to get medicines. Went to see others. Was writing.

HOMEWARD TO THABA 'NCHU.

9th to 13th.—Started from Mathebe. Called, *en passant*, at Commander Viljoen's. Pushed on early and late. On the 11th, the Chief Montsioa and his headmen, who had accompanied Mrs. Ludorf from Moshaneng, and had followed us in five waggons hitherto, took their leave to return. It was a most affecting scene. I was obliged to promise him to present his most earnest petition to the Wesleyan Missionary Committee, to send some Missionaries to these tribes; but above all, that I be stationed again with him, as I was from 1850–52. He thanked me with tears for all the kindness I had shown him and his tribe. We came to Eland's Fountain on Saturday night. On Sunday afternoon, two lions paid us a visit. After much difficulty we killed the lioness. The male escaped.

18th.—All these days we toiled onward, night and day; partly from want of water, and partly because I will be late for the District-meeting. To-day we are in sight of the Vaal River.

23rd.—*Toujours en avant.* To-day we crossed Vet River.

26th.—Rode on in front of the wagon to Thaba 'Nchu. Found all well. God be blessed for His great mercy vouchsafed to us on this journey! May all the world be filled with His glory!

27th.—A very large congregation. I took the morning service. We were to pray for rain. It so suddenly and unexpectedly did come, that I had to close abruptly.

APPEAL FOR MEN.

In conclusion, reverend and dear brethren, let me bind it upon your heart, let me entreat you in the name of everything that is holy and true, to hear the cry of these souls, and to send them some Missionaries. You will perceive from these scanty extracts of my journal, that it ought to be men who have a good medical and surgical knowledge, both for their own as well as for the people's lives. It will be necessary that they be provided with a good stock of medicines; and that they are willing at once *to grapple with the Sechuana language*. And why should not a way and means be found, now that you will soon celebrate the Jubilee of this Society, and have a Jubilee joy and blessing, to establish a nursery of prophets in the very heart of the Khalagari Desert, so that it may bloom like Eden? May the Spirit of the living God so touch your hearts in this cause, as to do more than I can submit to your Christian love!

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APPEAL FOR MEDICINE.

I shall be most thankful if the committee will kindly drop a note to the Medical Missionary Society, to ask for a grant of medicines for me, as my stock is almost exhausted, and medicines in this colony are very dear. It costs me annually some thirty pounds sterling.

KAFFIRLAND.

Extract of a Letter from the Rev. Frederick Mason, dated Palmerton, May 23rd, 1864.

CATECHUMENS.

LATELY we have been favoured with some tokens of prosperity. About ten persons have joined the Catechumen class, and are, I trust, seeking the Lord in earnest. I meet these every week, to give them what instruction and encouragement I can. There are now in this Circuit a good number on trial for membership; some of them have been under instruction for a considerable period. Our practice generally is, to keep them on trial for a long time, for one or two years, according to their progress and conduct. Their spiritual apprehensions are very slow, and it is difficult to indoctrinate them with clear views of Christian truth, though they are constantly listening to its exposition. The people of this tribe seem especially dull and sluggish in their intellects, with here and there an exception. Patience we have great need of, wisdom and love too, to qualify us for dealing properly with the souls of these natives.

CONGREGATIONS.

Our congregations, though not so large as they were before so many removed to the new station, are still sufficient to fill the chapel on Sunday; and in fine weather the Pondos from outside, as well as the station people, attend the public services. I find it difficult to keep up, by means of a foreign language, an interest in the minds of the people; but the Lord has helped me hitherto. On week-days the attendance is smaller than it ought to be; a fault not confined to this place, but too common everywhere.

SUPERSTITION.

One of our church members died a few days ago. There was something very mournful about the closing scenes of her life. It is very difficult for these people to get free from the superstitious notion that sickness is caused by the practice of witchcraft; and from what I could learn, this poor woman had been tempted by her heathen acquaintance to think that it was so in her case.

NATIVE WARS.

This tribe is still carrying on a desultory warfare with the Xisibi. About a month ago, the Pondos made an attack on the latter, and were repulsed; but talk of going out again shortly. This long-continued strife will, I expect, seriously interfere with Jojo's mission, for the Pondos are determined not to rest until the Xisibi submit; and the latter appear equally determined to fight to the last for their independence. What a blessing it would be to all these tribes, if they were peaceably brought under British rule!

We have had our Missionary Jubilee on a small scale, and shall contribute our mite to the Fund.

CONTINENTAL INDIA.

Extract of a Letter from the Rev. George Fryar, dated Negapatam, May 2nd, 1864.

ADVANCE OF INTELLIGENCE AMONG THE HINDUS.

THE work is not standing still, nor are its movements worthless. The public mind is beginning to be stirred not merely on the surface. There are upheavings from its very depth. These betoken a change such as Hinduism has never seen. The waves which have

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borne it for ages shall soon roll over its head.

A heathen feast has just been held here, in the midst of which a native official made himself very officious, stirring up the Saivites to deeds of devotion. "Why cannot the Brahmins here chant the Veythams during the feast like they do in other places?" So at the goad of the Government man they roused themselves to sing the Veythams and made a muddle of it. Of course the Sudra did not know that, but some of the Brahmins did, and had a good laugh over it.

There was a conversation last night on this and kindred subjects among a few of the Brahmins, when one said, "Did you hear about this letter which has come from Madras calling us to correspondence?" "What letter?" said they. "What is it about?"

"Listen," said he, "I will tell you. There is in Calcutta a society called the Tattwabodhini Sabha. It has now a branch in Madras, and the agent there is writing letters to the chief men in all the Tamil towns to make them members of that society; and so he has sent a letter here."

"O, that is it, is it? then what does the letter say?"

"It says that it is high time for us to bestir ourselves; that the Missionaries are teaching their Bible to all classes, both in our own language and in their own; they are getting our books and examining them, and contradicting and printing them and laughing at them, and teaching our people to despise them,—all because the people do not know the books and we do not teach them. Let us therefore rise up, and set aside the objectionable parts, and teach the true parts with explanations, and then will our people consider and understand and be contented with our own religion, says he. However, no wonder at them forsaking our temples while we show them such neglect, and the Christians show them such attention. Is it not a painful thing when children leave their own mother to follow a stranger and call her their mother? and yet she may blame herself, for she treats them as strangers and the stranger treats them as children. What husband having two wives would not commit his children to the one who cares for them? So God is exalting the Christian religion above ours. See how the Christians have gone everywhere and preached, and printed, and built schools, till their Bible is in all languages, and all kinds of men go after them. But what are we doing all the time? &c., &c., &c.,—so he writes."

"But what would he have us to do?"

"He would have us examine our books and customs, cast out the corruptions that have crept in, acknowledge and worship the supreme Brahma as the only God, spread abroad his praise by teaching the meaning of the Veythams, preach discourses and print moral precepts in the living languages, build schools that all may learn, bring about the re-marriage of widows, &c., &c."

"Ayoh; ayoh!" exclaimed one of the party; "deceit! deceit! Those Madras fellows,—cannot trust them. They have mixed up with the English and left off worship, and now that they are up to all manner of wickedness they will try to make us as bad as themselves. It is all the English who have got the government in these evil times."

Then spake a grey-haired man, "Vain talk—vain talk. Why do you blame the Government, and why call the English our enemies? I am an old man: I think I know the difference between a friend and an enemy. I have mixed with the English in my time, and though I do not know their language, I know some of them who know ours. I do not know that I have learned any wickedness from them, and I will tell you why I think they are not our enemies.

"Some time ago, when the Mohammedans had power in Mysore, they seized the Brahmins, cut off their hair, cut off their cords, made them eat beef, circumcised them, took away the most beautiful of their women, and everything that was dearest to them. That was the Mohammedan Government! Now look at the English. Have they done anything of the kind? Will you say they have not the power? Pshah! The Governor of Madras rules over twenty-four countries: the Mohammedan of Mysore only ruled over one; and yet the most devoted Brahmin may perform his vows, the most beautiful woman may pass along before the very eyes of the English Governor without any fear or

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molestation of any kind. But the English are our enemies! They have given our country peace, safety, education, the post office, the telegraph, the railway, and taught us many things we never knew before. And these are our enemies! No! I will tell you. God prospers the English because they please Him, but He could not endure the wickedness of the Mohammedans, and so He took their power away.

"But have the English no power over us? Think of the Income Tax. That was a new thing to us. We did not like it. But it was an order from Government, and we must obey. Very well, we did obey. And so, in like manner, the Government might have sent an order to burn our books, destroy our temples, and make us all turn Christians; but you see that no such order has been sent, and there is no fear that such an order ever will be sent. The English are not that kind of people. They rule over all India; do they not? and the French have two small places along the coast. I mean Pondicherry and Carical. Now, though the French also are Europeans, they are men of a different nation and language from the English, and though they have the same Christian Veytham, they have a different religion, called Papist, and they worship images; which worship is quite contrary to the will of England's Queen. But though it be so, you know very well that the French do not confine their temples and images to Pondicherry and Carical, for you see plenty of them here in Negapatam. So in Mayaveram, Trichinopoly, all over. More than this, I am told that even in England and in the great city of London, near to the Queen's palace, they have their image temples. What will you say to these things? But all nations that go to London worship what and where they please. Now that shows what sort of people the English are; and you say, 'They are our enemies!' Take an example. We are Brahmins. They also have their Padres. Those Padres buy our books and examine them and study to understand them. Do we do so with their books? I suppose that hardly one in a hundred Padres but has some of our sacred books, and with several of them you might find some of our principal Shastrums. But is there one in a hundred of us who knows the Bible, or any of the Christian books? Why does not our great Priest at Combaconum study those books? What harm would they do him? I say why can we not treat their religion as they treat ours; and I ask whether they are our enemies or whether we are their enemies?"

"But, Sir," said one, "how is this, that you, a Brahmin, should speak so? Are you not speaking evil of our own religion?"

"I speaking evil of our religion! not I indeed. But many of us do not know our own religion; and we call many things religion which are not. What I say is this. Let us explain our doctrines to all sensible persons of whatever caste, like as the Christians do theirs to such only as have been examined and baptized; then shall our system flourish and not decay, though Christianity may surround us on every side. And I am thinking that this Tattwabodhini Society may do us a great deal of good, if it only be conducted by learned and able men. But we must inquire and know before we can take any steps."

"Right, right! Reason itself!" said several voices, and I heard no more.

FIJI.

Extract of a Letter from the Rev. J. Calvert, dated Rotumah, 12° 30′ *N. lat.*, 177° *E. long.*, *April 19th*, 1864.

In 1841, the Rev. John Waterhouse took Tongan teachers to the island of Rotumah, to supply the place of some who had been labouring there for a short time from the London Missionary Society. Tongan teachers not being able to pronounce the language, a Fijian Assistant Missionary, Eliezer Takelo, and a Local Preacher, were sent in 1854. In 1855, I visited Rotumah; Eliezer had already become well acquainted with the language, and the work of God was in a prosperous state. The improved appearance of many since my former visit was very remarkable. All then had hair twelve to eighteen inches long, hanging

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down; and they were daubed with turmeric. They were also fearfully addicted to kava drinking. On that visit, I was gratified by witnessing the manifest proofs of the triumphs of the Gospel in reclaiming, and raising, and saving such people. We baptized 183 persons.

By the assistance of a Rotuman, Mr. Lyth prepared an alphabet, and Rules of Society, and translated Hunt's short and invaluable Scripture Catechism on faith and duties. The Rev. Joseph Waterhouse, improved the alphabet; and translated the entire Gospel of Matthew, and passed it through the press in Hobart Town in 60 pages 12mo. in good type. At the same time, he also translated and printed twenty-four pages, including the First Catechism; Hunt's Short Catechism, corrected; the Te Deum, Rules of Society, Twelve Rules of a Helper, the ninetieth Psalm, and the thirteenth chapter of First Corinthians.

This treasure was brought to Rotumah by Eliezer, who found the Heathen opposed to the spread of Christianity.

Persecution increased, public worship was not permitted, and the Christians of one town were not allowed to hold intercourse with those of another. The case of the young Rotuman Chief Zerubbabel was an exception. Farapapau, the ruling Chief of the island, allowed him to hold public meetings, and to propagate Christianity at Noatau. After going on with his work some time without molestation, he ventured forth to preach in a small chapel between Noatau and the residence of the Chief of Oinafa. He then advanced down the north coast, to the district of Mulahaha, and conducted religious services publicly on the Sabbath in the old chapel, which service was continued regularly from that time by a Local Preacher of the place. Persecution was now much moderated, and the Local Preachers occasionally met together. Lautika, now Tafo, of Orinafa, allowed public worship; and gave up one of his houses for Divine service, and as a schoolroom. There Paula Oakaloloma and others had adhered faithfully to the *lotu*. Paula's father was a Tongan, his mother a Rotuman, and he was born in Fiji, where, and in Tonga, he spent many years, and knew the language of both those groups as well as the Rotuman. He was a Local Preacher; and had been with the Tongan and Fijian Teachers from the commencement of the Mission. The Local Preachers looked to him to superintend the work; and sought instruction and direction of him. He undertook the work; and in some cases he baptized and married. Early in 1863, he died. There not being any one among the local agents who could take the lead, five of those who had laboured for a longer time than the rest united took charge, and the others were willingly guided by them. Three of these baptized and married.

Having heard favourable accounts, I took counsel with Mr. Waterhouse; Captain Robertson cheerfully engaging to take me, and bring me direct back to Fiji. I was the more desirous to go now, that we might have full information at our forthcoming District Meeting.

I embarked, and we sailed early on 6th of April. On the night of the 11th, we came up with Rotumah.

I was met on the beach by Zerubbabel and several Christians, all dressed; and I was conducted to his house. I commenced my work at once in the Tongan language, for which an interpreter was at hand. Shortly afterwards, a Rotuman who had long resided in Fiji made his appearance, and served me well. Dr. Gordon, a Scotchman, who has resided on the island for twenty-nine years, also kindly assisted me. He informed me that great numbers of persons were professedly Christians on every part of the island; and that they were very much improved in their appearance and entire conduct. He said they avoid rudeness and stealing, and are now mild, of kind disposition, and respectful in their behaviour. He spoke remarkably well of Zerubbabel, and of David, the leading teacher at Oinafa. He had compared with the English the books translated, and was surprised at their general correctness. He much regretted the removal of the Fijian teachers, who soon learned the language, and laboured successfully; and he was very sorry that Mr. Carey was not allowed to remain in 1859. But he assured me that the views of the Chiefs, and the state of things in Rotumah, had been for some time and were now altogether

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altered. "Indeed," he remarked, "the harvest truly is plenteous, but the labourers are few; the time to favour Rotumah, the set time, is now come." These statements were afterwards confirmed by Captain —— and Robertson, who are accustomed to trade here, and by white men who have long resided on the island, and who are intimately acquainted with the people. Mr. Charles Howard, who has resided on the island thirty years, and who now ships nearly twenty-four tons of oil, earnestly hopes we shall soon send a Missionary. He gave me £2 for the Mission fund; and he promised help in building a Mission-house, and to solicit subscriptions from the other white men residing in the island.

I was uncommonly delighted with Zerubbabel and his kind-hearted and cheerful and happy wife, and their well-ordered and handsome family of five children. I resolved that, after seeing Farapapau, and attending the school in the morning, I would start to go round the island, to ascertain by personal observation, as far as I possibly could, the real state of things. During the evening, however, Marof, a Noatau chief of rank whom I met in Fiji, and on whom I had called and conversed with him in English, sent to say that he had been impressed with my remarks to him, and had resolved to begin to worship the true God, and be married on the following day; and he begged me to delay my departure.

On the 13th I attended the school. There were about an hundred and twenty present. Not having expected much, I was astonished to find all arranged in rows, and then led about and fixed in classes; reminding me that David had been taught by Eliezer,—and Eliezer by Mr. Collis in Fiji,—and Mr. Collis in Glasgow. I was gladdened by what I saw, and addressed the scholars.

Marof, in his *lotu* and marriage, was honoured by two other couples joining him. This noble step brought several more to decision; and early on the following morning I married five couples, some of them Chiefs. And, on the next Sabbath at Noatau, I had a large congregation, many having now resolved to become worshippers of the true God.

On the 14th, after the service, I started on my journey round the island. The island is about twenty-five miles round, abounding with cocoa nuts, which would annually make upwards of one hundred tons of oil. It is of volcanic formation, the stones inland having manifestly been in a liquid state. The soil is good and productive; and even the small crevices, among the stones, which are filled up with earth, are very fertile. There are several small islands closely adjoining, on which cocoa nuts and bread fruit abound,—on two of which a small number of persons reside. The houses and chapels are tolerably good; but they are most inconveniently low, so that one has to stoop down and creep in. The houses are so strongly built as to resist hurricanes. The thatch is the leaf of the sago palm, which is used to a small extent for food, but is planted for thatch, which will last for fifteen years. The disgusting use of turmeric is much lessened, and is not planted or used at all by the earnest converts. I saw some large plantations of it. It is very red when first mixed with oil, and put on the body. The number of inhabitants, I judge, is fully three thousand, having a large proportion of fine children.

We have eleven chapels, all in tolerable repair, and four houses which are used for worship. There are five head Teachers, and seventeen Local Preachers, who are of good report, and ready to labour anywhere; but I found they could not read well. Their morals are good, but their scriptural knowledge very limited. Anxious to serve the cause to the full extent of their ability, and remove every hindrance to their success, four of the five leading Teachers resolved to refrain altogether from the universal practice of smoking, and to drink but a very small quantity of kava, and but seldom. In this, their wives nobly followed them, greatly to their credit, where all smoke. They do not prohibit smoking or kava drinking to the Local Preachers or members; but enforce moderation by words, and recommend abstinence by practice. There are two hundred and thirty meeting in class, and about twelve hundred professedly Christian; with many more quite disposed avowedly to become worshippers of almighty God, as heathen worship

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is dying out. The teachers have kept up the class-meetings, and quarterly meetings, at which a strict inquiry is made into the conduct of each, and love-feasts. I felt the advantage of Methodism, in gathering a people, and keeping them together, and in spreading the truth under discouraging and disadvantageous circumstances, these persecuted people not having had any help for five years.

ITALY.

Extract of a Letter from the Rev. Henry J. Piggott, B.A., dated Milan, September 9th, 1864.

MAY I beg the earnest and immediate attention of the Committee to the present statement of the financial condition and prospects of the Italian Mission? The subject has been a grievous weight on my mind for some time past. I should have written before, but I thought it better to wait until the excessive pressure of business occasioned by the Conference was at an end.

It is painful work dismissing agents. Abandoned by us, they are almost reduced to desperation. All the Committees that sustain evangelical work here are now at the end of their funds, and cannot multiply the number of their agents; and once compromised by employment with us, the men with difficulty find any other door open to them. It is distressing to see, as I have seen, good men, whose only fault has been their fidelity to their convictions, thrown, by the lack of means on the part of the Evangelical Societies, into a state of absolute want. These considerations have led me to retain agents month after month, in the hope that the necessity for abandoning them might be averted, when a stricter regard to the bare duty of economising would have required their dismissal.

It is impossible to give you in writing any idea of the money difficulties of this Italian Mission. God is my witness that my life this year has been one long battle with applicants for money. I have given nothing without serious thought, and yet here at the end I find myself eight hundred pounds over the mark.

O that I could convey to you my own convictions as to the wants of the country, and the importance of seizing on the present crisis. We want books; but what can I do? The *Tongue of Fire* lies by me in MSS., but I cannot print it; the translation of Wesley's Sermons I have been obliged to suspend; a Compendium of Theology that I have myself commenced I have no heart to go on with. We want journals, but the only one we have had to do with, the *Letture di Famiglia*, I have been obliged to notify my renunciation of at the end of the year.* The lack of funds straitens us every way. And the whole country is open; and the religious question is every day rising in importance. Professor Oddo's Lectures in Milan are producing a powerful agitation. More and more the question between the Gospel and the Pope is occupying that place in the public journals, and the public thought and speech which, a while back, was occupied by the question, purely political, between the Pope and the King. The evangelist has now only to plant his foot in any place, and the whole place is in commotion. Our enemies are at work with unexampled activity. Excommunication, anathemas, furious invectives are flying thick about our ears; everything indicates that the whole country is being converted into a great spiritual battle-field. Yet for the present we cannot make war support war. The exigences of the work so vastly outstrip what we can do in the way of organisation. Yet I am persuaded that your help will not be wanted for ever. The time will come when self-supporting Churches will rise. But at present the country has *not made up its mind*. It is debating the question;

* Poor Oddo commenced an Educational Journal, but I could not help him, and after losing in it his little all, he was obliged to give it up.

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—national infidelity, national Popery, or national Protestantism. We want to go into every province and town and village, to enlighten, convince, and bring about a right decision. By unlimited vigour on the part of Evangelical agencies, in simply carrying the Gospel without splitting hairs about points of Church discipline, or even subordinate doctrines, that decision may be made a natural one. Do not fear about Church order. That will come in its time. For the present let us go everywhere preaching Christ and attacking Antichrist,—keeping as much as possible to our cherished Methodism in such discipline as we are able to give our converts. *But we must move on.* And for the present we cannot without means *from abroad.* If we wait until we can gather the means from the country itself, we lose the "tide;" opinion, now all unsettled, anxious, inquiring here, inquiring there, oscillating between Renan and Christ, and Christ and the Pope, will settle and harden. What if, as Methodists, we do not see our money and effort fructify in some great filiation to our own Methodist Church; if we see a grand, distinct, national Protestantism rise, mighty because indigenous, adding a distinctively Italian phase to our many-sided Christianity, will not *that* be a sufficiently remunerative result?

Permit me to put these thoughts and others before our people, with the statistics of our work here, and for this fine but fallen people, and for the universal Church of Christ, you will be doing a great work.

DEPARTURES.

Miss Tobias embarked on board the "Lord Warden," at Gravesend, September 12th, for Madras.

The Rev. Joel Peters and the Rev. David Wright embarked on board the "Shannon," at Southampton, September 17th, for the West Indies.

ARRIVALS.

Information has been received of the safe arrival of Misses Pollard and Mellor, and Mr. Sanderson, at Madras, and of Miss Selby at Natal.

DEATHS.

We announce with much regret the death of the Rev. Jonathan Innes, at Nelson, New Zealand, on the 6th of May, and of the Rev. John Marshall, at Lunenburgh, Nova Scotia, on the 12th of July.

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,022. 3*s.* 6*d.*

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RIPON CIRCUIT.

	£.	s.	d.
A Friend, by Rev. T. H. Hill (in part)	2	0	0
R. R. S., in memory of a beloved wife, now in heaven	1	0	0
Ditto, in memory of the late Rev. F. Wilson and his wife, my dear sister	1	0	0
Miss Shields (in part)	1	0	0
Mr. R. Knowles, (one half,) and Mr. T. Scott, 10s.	1	10	0
	6	10	0

DUNSTABLE CIRCUIT.

Mr. and Mrs. Dyer	1	1	0
Miss Flint	1	0	0
Mr. and Mrs. Hanchard (half)	1	11	6
Misses Bennett	1	1	0
Small Sums	1	17	0
	6	10	6

KENDAL CIRCUIT.

B. Turton, Esq.	6	0	0
Mr. Bateson	1	10	0
Mr. Frost	1	1	0
Mr. Phillipson and Small Sums	1	12	6
	10	3	6

LIVERPOOL DISTRICT.

	£.	s.	d.
Wesley, *Liverpool*	106	10	0
Pitt-street, *Ditto*	96	1	0
Preston	86	0	0
Birkenhead	78	1	0
Chester	29	6	10
Seacombe	20	0	0
Lancaster	20	0	0
Carnarvon and Bangor	10	0	0
	440	18	10

GREAT QUEEN STREET CIRCUIT.

Henry Avis, Esq.	5	5	0			
Do., in memory of his beloved wife	5	5	0			
Do., in memory of Rev. G. Marsden	1	1	0			
One half of	11	11	0	5	15	6
Mr. and Mrs. Lose, and four Children				6	6	0
Rev. T. Ballingall				2	0	0
Miss Ballingall				1	0	0
				15	1	6

NEWCASTLE DISTRICT.

(Particulars next month)	356	0	0

WELLINGTON CIRCUIT.

(Particulars next month)	347	4	9

Jubilee Remittances, omitted last month for want of space.

KEIGHLEY CIRCUIT.

Third List of Paid Subscriptions.

Acomb, Mr. John	1	0	0
Craven, Sarah	2	2	0
Clough, John, Esq., *Steeton*	30	0	0
Family offering, *Hainworth*	1	0	0
Friend, A	1	0	0
Laycock, Edmund, Esq.	50	0	0
Newton, Mr. and Mrs. Richard (in part)	1	1	0
Rhodes, Mr. John	1	1	0
Wood, Mr. Thomas	1	0	0
Small Sums under £1.	3	10	0
	91	14	0

Fourth List.

Atkinson, Mr. and Family	5	5	0
Craven, Mr. Joseph	1	0	0
Laycock, John, Esq. (in part)	131	0	0
Midgley, Mr. W.	1	1	0
Sugden, Mrs. Jones (in full)	210	0	0
Whiteley, Mr. and Mrs., *Utley*	1	1	0
Wilkinson, Mr. C. H.	5	5	0
Wilkinson, Miss	1	1	0
Small Sums under £1	1	18	0
	357	6	4

LIVERPOOL DISTRICT.

Liverpool District Meeting, John Robinson Kay, Esq.	200	0	0
Liverpool, Brunswick	30	0	0
Liverpool, Wesley	59	2	0
Liverpool, Pitt Street	19	11	0
Ormskirk	26	4	2
Blackpool and Garstang	100	0	0
Holyhead	21	10	0
Newtown	12	7	0
Chorley	105	0	0
Runcorn	81	1	5
	654	15	7

ASHBY DE LA ZOUCH.

Mr. Cash, *Woodville*	10	0	0
Mr. Albrighton, (first instalment) *Midway*	5	0	0
Rev. J. Brownell (first instalment)	3	0	0
Mr. Gray, *Swannington*, ditto	5	0	0
Mr. Booth, *Oakthorpe*, ditto	5	0	0
Mr. C. Holland	5	0	0
Mr. Burton, *Breedon*	10	0	0
Mr. Ironmonger, *Measham*	10	10	0
Mr. Crabtree, *Cole Orton*	1	0	0
	54	10	0

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CLITHEROE CIRCUIT.	£.	s.	d.
Gilbert, Rev. J. and Mrs., in affectionate remembrance of a holy father, who was several times imprisoned for preaching the Gospel	21	0	0
Turner, Mr. and Mrs. W., a thank-offering for spiritual and temporal mercies	5	0	0
Stephenson, Rev. T.	1	1	0
Crompton, Mr. and Mrs.	2	0	0
For their two children	1	0	0
For a dear mother-in-law, Mrs. Roscoe	1	0	0
In memory of a beloved father-in-law	1	0	0
Radcliffe, Mr. C.	2	0	0
Ditto, in memory of a beloved wife	1	0	0
Hall, Mr. and Mrs.	3	0	0
Porter, Mr. and Mrs. R.	1	1	0
Ditto, for their four children	1	1	0
Jubilee Missionary Box by Ellen and Jane Porter, at Park Gate, and a subscription by Mr. and Mrs. James Porter of £1 10.	3	4	8
Kent, Mrs., a thank-offering for spiritual privileges and temporal mercies, and for two grandchildren	1	10	0
Kent, Miss E., in memory of a beloved father	1	0	0
Cockshott, Mrs.	1	1	0
Ditto, in memory of a beloved husband	1	1	0
Ramsbottom, Mr., and Family	1	6	0
Birkett, Mr. and Mrs.	1	1	0
Bowker, J. and R. Hargreaves, Messrs.	1	0	0
Catlow, Mrs., *Slaidburn*	1	0	0
Ditto, in memory of a beloved husband	1	0	0
Hargreaves, Mr. J., *Slaidburn*	2	0	0
Simpson, Mr. G.	1	0	0
Fletcher, Messrs. J. R. and A.	1	0	6
Blackburn, Mr. J.	1	0	0
Lancaster, Miss	5	0	0
Hartley, Miss, and sisters	1	0	0
Friend, A	1	0	0
S. E.	1	1	0
Ireland, Mr. W.	1	5	0
Frankland, Messrs. T. and P., *Bolton*	1	0	0
Bale, Mr. J., and a friend	1	0	0
Hopkinson, Mr. J. a thank-offering for improved health	1	0	0
Public Collection and Small Sums	7	14	0
	78	7	2

HIGH WYCOMBE CIRCUIT.			
Mr. and Mrs. Joseph Steevens	2	2	0
Small Sums	1	6	0
	3	8	0

EDINBURGH CIRCUIT.	£.	s.	d.
James Falshaw, Esq., per Rev. William Willan	100	0	0
Mr. and Mrs. W. Taylor	30	0	0
Miss Dalgairns, per Rev. W. Willan	10	0	0
Mr. and Mrs. D. Millar	4	4	0
Mr. Samuel, per Rev. W. Willan	3	3	0
Mr. Daniel Johnston	3	0	0
Grateful for Methodism	2	2	0
A Friend, ditto	2	0	0
Miss Ross, ditto	2	0	0
George Rowe, Esq., John Watson's Institution	2	0	0
Miss Maria Gelletly	2	0	0
A Friend	2	0	0
Mr. Cooper, per Rev. W. Willan	2	0	0
Friends, per Ditto	1	2	6
Mr. and Miss Taylor	1	2	6
Mr. Couper, per the Secretary	1	1	0
A Friend, per the Rev. W. Willan	1	1	0
Mr. Livingston, Regent-road	1	1	0
Mrs. Livingston, ditto	1	1	0
Misses Christina, Isabella, and Master John Livingston	1	1	0
Mr. Henry Murray	1	1	0
John Smith, Esq., Governor of Edinburgh Prison	1	1	0
Mr. Best, Druggist	1	0	0
Mrs. Brown, per the Secretary	1	0	0
Mr. Robert Johnston	1	0	0
Mr. Purvis, *Pittenween*, per Mr. Jack	1	0	0
Small sums	5	10	4
Proceeds of Tea Meeting	6	4	4
	189	15	8

OXFORD DISTRICT.			
SWINDON.			
A Thank Offering	5	0	0
HUNGERFORD.			
In memory of Thos. Bush, Esq., of *Lambourne*	5	0	0
Mrs. Mason, in memoriam	5	0	0
READING.			
In memory of Rev. S. Leigh	5	0	0
HIGH WYCOMBE.			
In memory of Rev. Dr. Newton	5	0	0
	25	0	0

BROMSGROVE CIRCUIT.			
Mr. Haines and Family (half)	5	0	0
Mr. Haines, jun.	1	0	0
Miss Holmes	1	0	0
Rev. R. T. Rundle and Family (one half,) and Small Sums	2	2	9
	9	2	9

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DEAL CIRCUIT.

	£.	s.	d.
Thomas Rowe, Esq.	50	0	0
Henry Page, Esq.	50	0	0
Mr. James Beal	5	5	0
Mrs. Beal	5	0	0
Miss Beal	1	1	0
Miss S. P. Beal.....	1	1	0
Mr. William Beal.....	1	1	0
Mrs. William Beal	1	1	0
Mr. Brett	5	0	0
Rev. James Allen	4	4	0
Mr. John Pittock	2	0	0
Mr. and Mrs. Bayley	1	10	6
Mr. Wakeham	1	0	0
Mr. Stubberfield	1	0	0
Mr. Lass, *Deal*	1	10	0
Mr. and Mrs. Pordige	2	0	0
Mrs. Cornwell	1	0	0
Mr. J. W. Eastes	1	1	0
Misses Louisa and Emma Bayly	1	10	0
Small sums	7	0	1
Collected by Miss Pordige ...	4	17	6
Ditto by Miss Pittock	4	5	9
	152	17	10

EXETER CIRCUIT.

	£.	s.	d.
Mr. Thomas Stamp (one half of promised contribution) ...	50	0	0
Mr. T. Window and family, (additional)	7	0	0
Miss Hunt...	3	3	0
Mr. Thomas Andrew.....	3	13	6
Mrs. and Miss Brown	1	0	0
	64	16	6

BIRKENHEAD CIRCUIT.

	£.	s.	d.
Mr. John Prowse 105	0	0	
Mr. R. Curwen and Family ...100	0	0	
Ditto, for the safe return of his son from India	10	10	0
Mr. G. Curwen, first-fruits ...	2	10	0
	218	0	0

CLECKHEATON CIRCUIT.

	£.	s.	d.
Mr. James Woodcock	5	0	0
Mrs. James Woodcock	5	0	0
Master Joseph R. Woodcock .	2	0	0
Miss Joanna Frances Woodcock	2	0	0
Miss Mary Anne Woodcock...	2	0	0
Master Arthur E. Woodcock...	2	0	0
Master Charles E. Woodcock .	2	0	0
Miss Florence H. Woodcock...	2	0	0
In affectionate remembrance of the late Miss Matilda Anne Woodcock.....	3	0	0
	25	0	0

WAINFLEET CIRCUIT.

	£.	s.	d.
Daubney, Mr.	1	1	0
Friend, a	1	0	0
Hopkins, Rev. W.....	1	1	0
Leachman, Mr.	1	1	0
Lockyer, Rev. A.	2	2	0
Nicholson, Mrs.	5	0	0
Webster, Mrs. J.	1	0	0
Whiley, Mr.	5	0	0
Public Collection and Small Sums.....	5	8	3
	22	13	3

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth	15	0	0
Hammersmith.	10	5	4
Woolwich.....	9	9	7
Vauxhall	2	5	0
Ditto Juv. Soc.	2	10	0
Cambridge ...	5	0	0
Tottenham ...	3	7	5
Dalston	4	6	6
	52	3	10

CHANNEL ISLES DISTRICT.

	£.	s.	d.
Alderney, Fr...	15	0	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle.....	20	0	0
Sunderland ...	32	5	11
Alston	17	0	0
Houghton-le-Spring	16	17	0
Blyth	1	8	0
	87	10	11

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wednesbury, Second	44	18	3

LINCOLN DISTRICT.

	£.	s.	d.
Boston	55	0	0
Spalding	22	11	0
Market-Rasen..	9	16	0
	87	7	0

HULL DISTRICT.

	£.	s.	d.
Hull, West ...	23	5	1
Bridlington ...	50	0	0
Driffield	36	0	0
	109	5	1

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CORNWALL DISTRICT.

	£.	s.	d.
St. Just	80	0	0
Marazion	21	19	10
Helston	50	6	7
Truro	87	7	4
Falmouth	67	7	5
St. Columb	20	0	0
Hayle	30	14	0
St. Agnes	26	10	0
St. Austell	80	0	0
St. Mawes	17	0	0
Camborne	82	17	10
Scilly Isles	40	0	0
St. Ives	62	6	6
	618	9	9

LEEDS DISTRICT.

Second Leeds	42	15	0
Otley	90	0	0
Pontefract	41	4	10
	173	19	10

YORK DISTRICT.

	£.	s.	d.
Scarborough	460	0	0
York	200	0	0
Tadcaster	43	14	0
Pocklington	44	0	0
Malton	47	18	8
Helmsley	11	1	0
	806	13	8

MANCHESTER AND BOLTON DISTRICT.

Oldham	92	12	8
Rochdale	28	15	6
Bury	48	0	0
Oldham-street	12	16	6
Grosvenor-st.	60	13	2
Oxford-Road	21	4	3
Bolton, South	30	0	0
	294	2	1

LIVERPOOL DISTRICT.

	£.	s.	d.
Preston	37	1	6
Birkenhead	11	8	3
	48	9	9

DEVONPORT DISTRICT.

Plymouth	8	7	0
Callington	23	0	0
	26	7	0

NORWICH AND LYNN DISTRICT.

North Walsham	5	7	0

BEDFORD AND NORTHAMPTON DISTRICT.

Bedford	60	0	0
Oundle	12	0	0
Dunstable	3	8	4
	75	8	4

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
Thomas Tombleson, Esq., *Barton-on-Humber*, for the Fiji Mission	100	0	0
Donation on Annuity, by a Friend	100	0	0
Legacy of the late William Wardell, Esq., of *Chester*, G. H. Crump, J. Lister, and R. Nicholson, Esqrs., Executors, duty free	100	0	0
Legacy of the late Mr. William Morgan, of *Carmarthen*	70	0	0
Legacy of the late Mrs. Sarah Poulton, of *North Nibley, Gloucester*, T. and E. Ricketts, Esqs., Executors, £50, less duty	45	0	0
Sheffield, East, Juvenile Missionary Society	30	0	0
Legacy of the late Mr. Joseph Cook, of *St. Helen's*, Messrs. T. Cook, of *St. Helen's*, and Mr. R. Cook, of *Warrington*, Exors., £25, less duty	22	10	0
A Gift by the late Miss Russell, of *Leeds*, by her brother, Benjamin Russell, Esq.	20	0	0
R. S. F., *Newcastle-on-Tyne*,	20	0	0
Legacy of the late George Balsdon, Esq., *Fremington, Devon*, Mr. John Balsdon, and J. A. Vellacott, Esq., Executors	19	19	0
A Friend, *South Wales*, for the China Mission, tenth donation	15	0	0
A. B.	15	0	0
Two Friends, *Rochdale*	10	10	0
A.	10	0	0
P. R.	10	0	0
For the China Mission, in remembrance of the Rev. George Piercy's visit to *Staxton*, near *Scarborough*	5	0	0
James Allen, Esq., *Bandon*, for Fiji, by Rev. T. Waugh	5	0	0
Mr. Batchelor, *Hornsey-Road Branch*	2	2	0
La Baronne de Keffonbruck-Ascheraden, for the Hankow Mission, China	2	0	0

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OCTOBER 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For NOVEMBER, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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FINANCIAL STATEMENT.

The following are the amounts which have been received from the Home Districts on account of the year 1864 :—

LONDON DISTRICT.	£	s.	d.
City Road	47	7	8
St. John's-Square			
Hackney-Road	21	3	4
Jewin-Street	6	2	5
New-North-Road	20	5	4
Great Queen-Street	75	5	6
King's-Cross	10	0	0
Camden-Town	3	12	9
Kentish-Town	17	10	0
Finchley	1	7	2
Barnet	1	11	10
Spitalfields			
St. George's	14	10	9
Poplar	30	0	0
Limehouse	8	17	11
Globe-Road	4	2	0
Stratford	1	18	6
Seaman's Chapel	5	7	1
Southwark	40	0	0
Peckham	5	0	0
Albion-Street	5	7	0
Silver-Street	12	8	0
Grove	4	14	0
Lambeth	175	0	0
Waterloo-Road	6	8	0
Stockwell	26	14	10
Vauxhall	15	6	3
South Lambeth			
Hinde-Street	30	6	5
Stanhope-Street	7	2	9
Milton-Street			
St. John's Wood	45	16	4
Chelsea	50	3	0
Westminster	13	10	0
Battersea			
Islington	112	17	3
Hornsey-Road	5	5	0
Dalston	22	11	7
Hackney	27	6	10
Homerton	3	2	1
Leyton			
Stoke-Newington	26	0	0
Tottenham	32	11	3
Edmonton	8	0	0
Enfield	5	14	6
Waltham Abbey	4	0	0
Enfield Highway	2	5	0
Brixton-Hill	27	15	4
Walworth	26	8	8
Sydenham	6	15	0
Lower Norwood	2	13	5
Gypsey-Hill	7	14	1
Bayswater	52	10	0
Bow	7	17	2
Highbury	134	5	6
Mildmay-Park	42	9	4
Deptford	5	0	0
Greenwich	3	16	11
Bromley			
Lewisham			
Blackheath	12	0	0
Woolwich	33	16	1
Richmond	5	5	0
Hammersmith	45	5	

	£.	s.	d.
Harrow	20	0	0
Croydon	40	0	0
Kingston & Cobham	25	0	0
Barking, &c.			
Hertford, &c.			
Cambridge	19	9	10
Windsor			
Uxbridge			
Chelmsford			
Leigh	5	0	0
Colchester			
Manningtree			
Ipswich			
Hastings			
Sevenoaks			
Tunbridge-Wells	4	3	0
Lewes, &c.			
Brighton	13	12	6
St. Alban's	2	2	0
Guildford			
Alton			
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	60	0	0
Leighton-Buzzard			
Luton and Hitchin			
Dunstable	3	8	4
Aylesbury			
St. Neots			
Biggleswade			
St. Ives, &c.			
Northampton	35	9	0
Towcester			
Daventry			
Rugby			
Newport-Pagnell			
Higham-Ferrers			
Wellingborough			
Kettering			
Market-Harborough			
Chatteris	20	0	0
Oundle	12	0	0
KENT DISTRICT.			
Canterbury	1	1	0
Faversham			
Rochester	15	1	0
Gravesend			
Sheerness			
Margate			
Dover			
Deal			
Rye			
Tenterden			
Ashford			
Sandhurst			
Maidstone			
Sittingbourne			
NORWICH AND LYNN DISTRICT.			
Norwich			
Bungay	20	0	0
North-Walsham	5	7	0

	£.	s.	d.
Yarmouth	20	2	6
Lowestoff			
Framlingham, &c.			
Diss			
Attleborough, &c.			
Bury St. Edmund's.			
Holt			
Lynn	12	17	6
Swaffham			
Downham			
Walsingham			
Wisbeach			
Thetford			
Mildenhall			
Ely			
OXFORD DISTRICT.			
Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton			
Swindon			
Wantage			
PORTSMOUTH DISTRICT.			
Portsmouth	39	0	4
Gosport			
Salisbury			
Poole			
Wimborne			
Christchurch			
Newport			
Ryde	10	0	0
Southampton, &c.			
Winchester			
Andover			
Chichester			
CHANNEL ISLANDS DISTRICT.			
Guernsey (English)	104	2	9
Guernsey (French)	99	1	6
Alderney (English)			
Alderney (French)	15	0	0
Jersey (English)	50	0	0
Jersey (French)	250	6	7
DEVONPORT DISTRICT.			
Devonport	27	18	0
Plymouth	56	16	2
Launceston	14	18	0
Helsworthy			
Kilkhampton			
Liskeard	27	12	0
Callington	23	0	0
Tavistock			
Camelford			
Kingsbridge			
Brixham, &c.			
Ashburton			

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	£.	s.	d.
CORNWALL DISTRICT.			
Redruth			
Camborne	82	17	10
Falmouth	67	7	5
Truro	37	7	4
Gwennap			
St. Agnes	28	10	0
St. Austell	80	0	0
St. Mawes	17	9	0
Bodmin			
St. Columb	20	0	0
Penzance			
St. Just	80	0	0
St. Ives	62	6	9
Scilly Islands	40	0	0
Helston	50	6	7
Hayle	39	14	0
Marazion	21	19	10
EXETER DISTRICT.			
Exeter			
Tiverton	9	5	0
Taunton, &c.	5	0	0
Bridgewater	25	0	0
South-Petherton			
Budleigh-Salterton			
Axminster	8	8	10
Bridport	18	10	0
Barnstaple	15	0	0
South-Molton			
Bideford			
Dunster			
Okehampton			
Teignmouth	13	10	0
BRISTOL DISTRICT.			
Bristol (King Street)	60	0	0
Ditto (Langton St.)			
Ditto (Clifton)	33	17	9
Kingswood			
Banwell			
Weston-super-Mare			
Stroud			
Dursley			
Winterbourne			
Gloucester			
Tewkesbury			
Cheltenham	102	0	0
Newport (Mon.)			
Cardiff	92	11	6
Bridgend	10	12	7
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool			
Ledbury			
Hereford			
BATH DISTRICT.			
Bath	35	0	0
Bradford-on-Avon	45	0	0
Midsomer-Norton	25	0	0
Frome			
Warminster			
Melksham			
Devizes	4	7	0
Shepton-Mallet	37	10	0
Castle-Carey, &c.			
Sherborne			
Weymouth			
Portland			
Dorchester	5	0	0
Shaftesbury			
Glastonbury			
SWANSEA DISTRICT.			
Swansea			
Merthyr-Tydvil			
Brynmawr			
Brecon			
Carmarthen	5	17	0
Haverford-West			
Pembroke			
SOUTH WALES DISTRICT.			
Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.			
Cardiff			
Cowbridge			
Brecon			
Llandilo			
Carmarthen			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes			
NORTH WALES DISTRICT.			
Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.			
Liverpool, Welsh	40	0	0
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli			
Barmouth			
Dolgelly			
Llanfyllin			
Llandair			
BIRMINGHAM AND SHREWSBURY DISTRICT.			
District Anniversary.	68	11	9
Breakfast Meeting	21	8	0
Cherry Street	58	5	1
Belmont Row	21	8	9
Wesley Chapel	24	2	8
West-Bromwich	62	0	0
Wednesbury (Spring-head Chapel)	19	4	0
Ditto (Wesley Chapel)	65	1	10
Walsall (Wesley)			
Ditto (Cantenary)			
Wolverhampton			
Dudley			
Tipton			
Stourbridge	17	0	0
Stourport			
Worcester			
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington	10	0	0
Stratford-upon-Avon			
Hinckley			
Shrewsbury	20	0	0
Madeley	38	10	0
Wellington			
Ludlow			
Kington			
MACCLESFIELD DISTRICT.			
Macclesfield			
Buxton			
Congleton			
Sandbach			
Namptwich, &c.			
Northwich			
Burslem			
Tunstall			
Newcastle			
Longton			
Stafford			
Leek			
Uttoxeter			
Cheadle	5	0	0
LIVERPOOL DISTRICT.			
District Anniversary	382	8	0
Brunswick Chapel	131	18	10
Pitt Street	165	17	11
Wesley Chapel	49	3	10
Waterloo			
Birkenhead	80	18	1
Chester	100	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham			
Whitchurch	21	14	6
Warrington	40	0	0
Runcorn	20	14	0
St. Helen's, &c.	25	11	0
Southport	30	0	0
Ormskirk			
Wigan	18	10	0
Preston	67	1	6
Chorley			
Blackpool, &c.	50	0	0
Lancaster	15	0	0
Newtown			
MANCHESTER AND BOLTON DISTRICT.			
Oldham Street	109	7	3
Irwell Street			
Grosvenor Street	130	13	2
Great Bridgewater Street	39	15	4
Oxford Road	139	2	7
Gravel Lane	7	16	0
Cheetham Hill	76	0	0
Manchester, Welsh			
Altrincham			
Stockport, North			
Didsbury	9	2	0
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham	92	12	8
Saddleworth			
Bolton, South	64	0	0
Bolton, North	230	0	0
Rochdale	39	5	6
eywood			

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	£.	s.	d.
Burnley	165	0	0
Bury	48	0	0
Blackburn			
Haslingden			
Bacup			
Colne			
Clitheroe			
Leigh			
HALIFAX AND BRADFORD DISTRICT.			
Halifax	46	0	0
First Huddersfield	135	0	0
Second Huddersfield			
Holmfirth			
Sowerby-Bridge	22	0	0
Todmorden			
Denby-Dale			
Bradford, West	35	5	0
Bradford, East	100	0	0
Great Horton			
Keighley	13	0	0
Bingley			
Shipley			
Skipton			
Addingham			
Grassington			
Settle			
LEEDS DISTRICT.			
Brunswick Chapel	311	16	8
Oxford Place	376	4	10
St. Peter's Chapel	43	16	8
Wesley Chapel	90	0	0
Roscoe Place	8	1	4
Bramley	16	17	9
Wakefield	80	0	0
Birstal			
Dewsbury			
Knaresborough	127	10	0
Harrogate	30	0	0
Otley	180	0	0
Pateley-Bridge	53	18	6
Pontefract	117	0	6
Cleckheaton			
Yeadon			
Woodhouse-Grove	2	7	5
District	846	0	0
SHEFFIELD DISTRICT.			
Sheffield, West	328	17	3
Sheffield, East	126	17	3
Chesterfield	21	0	0
Bakewell			
Bradwell			
Rotherham	175	0	5
Wath			
Doncaster			
Barnsley	28	7	10
Retford	16	0	0
Worksop	22	13	4
NOTTINGHAM AND DERBY DISTRICT.			
Nottingham, South	60	0	0
Nottingham, North	52	7	0
Ilkestone			
Mansfield	71	0	0

	£.	s.	d.
Newark	156	6	0
Bingham	16	0	0
Leicester			
Melton-Mowbray			
Oakham			
Stamford			
Grantham	10	0	0
Peterborough			
Loughborough	22	10	0
Castle-Donington			
Derby	45	0	0
Ashbourne	55	16	0
Belper			
Ripley			
Ashby-de-la-Zouch	30	6	0
Burton-on-Trent	29	1	0
Cromford			
LINCOLN DISTRICT.			
Lincoln	123	2	5
Sleaford			
Market-Raisen	38	3	0
Louth			
Horncastle	18	0	0
Alford	70	0	0
Coningsby			
Spilsby			
Boston	55	0	0
Wainfleet			
Spalding	31	0	10
Bourne			
HULL DISTRICT.			
Hull, West	265	10	1
Hull, East	40	0	0
Beverley	103	14	6
Driffield	138	10	0
Howden	98	7	0
Patrington			
Hornsea			
Grimsby	330	0	0
Gainsborough	73	0	0
Epworth			
Snaith			
Brigg	23	8	7
Barton	265	0	0
Bridlington	200	0	0
YORK DISTRICT.			
York	1000	0	0
Tadcaster	194	14	0
Pocklington	168	0	0
Malton	196	10	6
Easingwold	75	0	0
Helmsley	61	1	0
Scarborough	460	0	0
Pickering	110	0	0
Thirsk	228	15	0
Ripon	60	0	0
Selby	160	0	0
WHITBY AND DARLINGTON DISTRICT.			
Whitby	115	5	5
Danby	60	14	10
Stokesley	20	0	0
Darlington	172	2	4
Stockton	40	14	5
Barnard-Castle	20	0	0

	£.	s.	d.
Bishop Auckland	25	0	0
Middleham			
Hawes, &c.	15	3	8
Richmond			
Reeth	8	16	7
Bedale	25	10	0
NEWCASTLE DISTRICT.			
Newcastle	155	1	6
Gateshead			
North Shields	84	0	0
Blyth, &c.	2	16	3
South Shields			
Sunderland	76	5	9
Houghton-le-Spring	16	17	0
Durham			
Wolsingham			
Hexham	20	0	0
Shotley-Bridge	10	0	2
Alston	17	0	0
Allendale-Town			
Alnwick			
Berwick			
CARLISLE DISTRICT.			
Carlisle	5	0	0
Brampton			
Whitehaven, &c.	15	4	2
Cockermouth, &c.	12	13	2
Appleby			
Penrith	25	0	0
Wigton, &c.			
Kendal	9	7	11
Ulverstone			
Dumfries			
ISLE OF MAN DISTRICT.			
Douglas	56	0	0
Castletown			
Ramsay			
Peel	30	0	0
EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh			
Leith			
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Glasgow, South			
Dumbarton	23	14	0
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee			
Perth	5	3	2
Arbroath, &c.			
Banff			
Inverness			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			
HIBERNIAN AUXILIARY	900	0	0

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OCTOBER 25, 1864.

NO. 131. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

NOVEMBER, 1864.

ITALY.

SINCE the publication of Mr. Piggott's letter in the October "Notices," assurances have reached the Committee that if the exigencies of the work in Italy were thoroughly understood there are friends who would not allow that work to stand still or to be restricted for want of adequate support; that, without diminishing their ordinary or extraordinary contributions to the general funds of the Society, they would present Donations additional towards the present annual deficiency of the required aid for the present scale of labour to the amount of One Thousand Pounds, rather than that schools should be given up, agents dismissed, or any part of the promising work abandoned. It would be most gratifying to the Committee to have these assurances practically redeemed with the least possible delay; as, otherwise, preparations must be made for restricting operations within the limits of the Grant which the Committee had agreed to make by aid of an anticipated appropriation from the Jubilee Fund. The Committee waits with some anxiety for an indication of the wishes and purposes of their friends, and of the friends of Italy, in this matter; at the same time wishing it to be understood that they have not overlooked or forgotten the noble contributions, to the amount of several thousand pounds, by which they were encouraged soon after the commencement of the Mission in Italy. Our friends will find the letter to which we refer in the October "Notices," pp. 171, 172.

SOUTH AFRICA.

Extract of a Letter from the Rev. William J. Davis, dated Graham's Town, April 11th, 1864.

NATIVE TEACHERS.

I NOTICE what you say about a Missionary Pastorate: I think that to a great extent the people of England are right, and we ought to steadily keep in view the raising up a native agency; that is, so far advanced in education and theological knowledge, as to place them as much above *their countrymen* in these things, as English Preachers are in advance of *their* countrymen; and then ordain them to the ministry. It is an error to suppose that before they can be set apart to the ministry, they must have the same *learning* and theological attainments *as an English candidate* for the ministry. What we want is that in these respects they may be so in advance of *their own nation* as to command respect from them.

THEIR ABILITY AND FAITHFULNESS.

In the Fort-Peddie Circuit we have the very *thing* successfully in operation *without having said much about it.* I have been educating and training on our out-stations there

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several young men of piety, whom I hope soon to propose for the ministry. We have, indeed, in that circuit no less than *four circuits* under the *care* of natives, who are superintended by myself from the central station at Peddie. These Native Preachers are to all intents and purposes the Pastors of the people on these stations, and the people look up to them as such. At the Rura outstation we have more than two hundred members, at the Garalana one hundred and sixty, at Cosira ninety-eight, and at Qamuganas eighty. These require, of course, constant supervision, but I have not had for years to complain of any neglect of duty on the part of Native Preachers in charge. Thus you see I am working the very thing proposed, and that with great success. As a specimen of the writing and English of these Native Preachers, I send you two notes, which I have lately received from two of them, which, as specimens of penmanship, will, I think, please and astonish you.

Extract of a Letter from the Rev. William B. Rayner, dated Morley Mission Station, March 26th, 1864.

AMONG THE HEATHEN.

PERHAPS there are few places in the Mission field where there are greater demands for that wisdom which is necessary to direct than in Kaffirland. Placed at least fifty miles from the the nearest Missionary, having to watch over the temporal and spiritual intersets of a thousand people, sustaining friendly relations with surrounding Chiefs, always supported by a host of cunning old counsellors, and to do all this so as to promote the honour of Christ and the prosperity of His people, requires that we should indeed be "wise as serpents and harmless as doves." From a sense of my own inexperience and a fear lest I should do anything that would involve the Station in trouble, I have spent many anxious hours and some sleepless nights. But hitherto God has mercifully directed me and granted many proofs of His favour, so that the people have been preserved in peace amongst themselves and with the surrounding Chiefs. Among the Kaffirs there is much to be done by the faith and zeal of an earnest Missionary. They are remarkably slow in receiving impressions. Caution and cunning are their chief characteristics, and they bring these habits of thought with them when they listen to the word of God. Considering how long the Gospel has been preached in this land by faithful servants of Christ, it is astonishing how absolute is the belief of the people as a nation in their old superstitions. An instance of this has just come under my own notice.

KAFFIR SUPERSTITION.

A short distance from our Station a man discovered the common "lung sickness" among his cattle, and employed a doctor to "smell out" the man who had bewitched them. After the performance of the usual ceremonies the man's nephew was pointed out as the guilty person. He was immediately seized and secured to one of the posts of his house, and a large fire made in front of him. After enduring the most frightful torture he was at length induced to confess—of course to a lie. They then loosened him and dragged him to the place where he pretended to discover the poison by which he had bewitched the cattle. This is done to secure the credit of the doctor. He was then taken back to his house, fastened again to the post, the fire re-kindled, and fuel enough added to finish the work of destruction, while his friends and relatives coolly sat down outside to smoke their pipes and listen to his yells of agony. His torture commenced at mid-day, and his last groan was heard at midnight of the following day: thus thirty-six hours he was slowly roasted to death, and then he was dragged to the nearest precipice and thrown over to be food for birds of prey.

The father of the man flew to the Station for refuge, and in conversation with him about the affair I asked him if he really believed his son had bewitched his brother's cattle. "O yes," he said, "I believe he was guilty *because the doctor said so.*"

And these people have been living for

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years near a Mission Station, holding free intercourse with our people, and occasionally attending the house of God!

My own people, when relating this to me, appeared to speak of it as a common thing, and manifested no signs of emotion or disgust. O! when shall these cruelties vanish before the blessed Gospel of Christ?

After all the money that has been spent and the faithful labours of earnest men who have lived and died in the work, with the exception of here and there a peaceful, smiling Mission Station, this land is still one of "the dark places of the earth," and "full of the habitations of cruelty."

In the midst of all this darkness we feel utterly powerless, apart from the agency of the Holy Spirit. But, thank God, we are not left to our own strength, and are occasionally cheered with signs of success.

We have just had two deaths on the Station which have given us much pleasure. One, a little girl in the school, when near death, sent for several of her companions, and asked them to sing a hymn about Jesus; "because," said she, "I am going to live with Him, and I want to sing His praise." The other was that of an old woman who had spent the best of her days in heathenism. Just before her last illness she began to seek the Lord, came twice to the inquirers' class, and was then taken sick; but the Spirit carried on the work at home, and she found "peace and joy in believing." She actually refused to take the medicine her friends offered her, saying she did not want to live, her Father had called her, and she wanted to go home.

Neither of these were members, and I mention them as proof that the statistics returned from year to year do not convey anything like a complete statement of the amount of good really accomplished on your Mission Stations.

BAPTISMS.

There is a good work going on at one of our out-stations. Eight adults have recently been admitted into the Church by baptism; and several others are seeking pardon through the blood of Jesus.

DOMESTIC SORROW.

We have just had our introduction to domestic sorrows, having lost a little girl after a brief existence of ten days. Being deprived of medical aid and even of the assistance of an English nurse, we cannot quite get rid of the painful thought that perhaps with more skilful treatment the life might have been spared. But we try to look away from secondary causes and say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord;" and earnestly pray that the affliction may be sanctified to our own spiritual prosperity and the salvation of our people.

We read with great pleasure of the munificent gifts to the Jubilee Fund, and feel determined to strive that our activity and devotion shall keep pace with the liberality of friends at home.

AUSTRALASIA AND POLYNESIA.

Extract of a Letter from the Rev. Stephen Rabone, dated Sydney, June 21st, 1864.

FIJI.

By the arrival of a small vessel from Fiji we have heard from the brethren, and are thankful to know that the "Wesley" had arrived safe and all well.

ROTUMAH.

We have also information of Mr. Calvert's visit to Rotumah, and of the readiness and anxiety of the people of that island now to have a Missionary. Mr. Calvert found on his arrival that the efforts of our Native Teachers, during the years they were permitted to reside there, were not fruitless. In 1841 the late Rev. J. Waterhouse left the first Tongan Teachers at Rotumah. For years they laboured with only small success. In 1854 Fijian Teachers joined the Tongans,

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and laboured under many discouragements. In 1859 the Rev. Mr. Carey was appointed to take charge of this Mission, but to our surprise he was not allowed to land, and was required by the rulers of the place to take back with him the Native Teachers; he did so, and they all left the island. At this time a goodly number had embraced the Gospel, and were baptized; several had begun to act as teachers. Among these was one named Zerubbabel, who, when the foreign Teachers had left, was allowed to conduct religious services: so he and others did. Quietly, yet perseveringly, they laboured to bring their island friends to a better state of mind; and now, after five years, unvisited by any Missionary, Mr. Calvert writes: "We have eleven chapels, five head Teachers, seventeen Local Preachers, two hundred and thirty meeting in class, and about twelve hundred professedly Christian, with many more quite disposed to become worshippers of Almighty God; heathen worship is dying out. The teachers have kept up the Class-meetings, and Quarterly Meetings, at which a strict inquiry is made into the conduct of each; not forgetting the Lovefeast. I felt the advantage of Methodism in gathering a people, and keeping them together, and in spreading the truth under discouraging and disadvantageous circumstances, these persecuted people not having been visited, or had any help, for five years." This island was formerly recognised as a part of the Fiji District, and it is highly probable a Missionary has by this time gone to take charge of this people, so remarkably prepared of the Lord. We have heard from the Friendly Islands, but must refer you to our July Notice for further information.

CHINA.

Extract of a Letter from F. Porter Smith, M.D., dated Hankow, June 28th, 1864.

ARRIVAL.

I HAVE pleasure in announcing my comfortable settlement at this station, where I arrived on Tuesday, May 17th last. I have been engaged since my arrival in reading with my Chinese Teacher, and attending to such cases of disease and accident as have been brought to me, without any announcement, as yet, being put forth by us of our intention to open a dispensary for the sick.

THE HOSPITAL.

To-day we are in possession of our printed "Calendar," for distribution among the patients who may attend. I enclose a copy of it. The columns of characters on the right hand describe the free and benevolent character of the relief which we offer, and its avowed association with the Gospel of Christ. The four characters at the top signify that it is a dispensary calendar. The next horizontal lines of five and of four characters describe respectively our own Station and the London Missionary Society's Chapel as the places for dispensing. The body of the Calendar mentions the days of the month, each month being commenced with the date on a dark ground. To give you an idea of the work which is growing upon us, I may say that I prescribed and dispensed for three hundred persons yesterday. Two officials, sons of mandarins, applied for our advice and medicine. This fact evidently gave great importance to us in the sight of the people. An operation to be performed on Thursday forces upon us the necessity of finding hospital accommodation for bad cases at an early period.

My stock of drugs will not last long, at the present rate; and I must beg of you to apply to the "Medical Aid Society" immediately, for the drugs mentioned in the enclosed list. They should be well packed in a *tin* case, enclosed in a strong wood casing, and forwarded to us by the overland route *at once*, or we shall have to close the dispensary.

I trust that you remember us here, in the heart of this great country, and bear us up before God in your prayers. There are, in all probability, a million people in Hankow, beside the vast populations in-

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the closely adjoining cities of Wu-chang-fu and Hangan.

I trust to be able, through God's sparing and strengthening mercies, to send you regular reports of our enlarging work, with earnest desires for increasing and holy usefulness.

INDIA.

Extract of a Letter from the Rev. George Fryar, dated Negapatam, August 4th, 1864.

HINDU OPPOSITION.

But you will ask, What of India, Madras, Negapatam? "The Brahmo Samaj" has come hither also. In Calcutta, its native soil, it seems to be imitating the banian. It has spread out and struck the ground in forty places, where it promises to take root. Its income last year was £920. 16*s.*, and the number of its members two thousand. Its chief speaker has visited Madras, lectured the leading Hindus in English, and set a-going a monthly paper in Tamil, called the "Tattwa Bodhini," something like their Calcutta "Patrika," which has long been published in the Bengali language. I have seen the first three numbers of this new periodical. They contain translations from the Sanscrit, chiefly from the Vedas and Vedantic Upanishads; also translations from English authors, such as Locke, Bacon, Dr. Paley, and others. I understand they make a free use in Calcutta of facts and fictions from Theodore Parker, Newman, Emerson, and Colenso; and that their manner of worship is a close copy of a Christian service. Only they have no Christ, and consequently no true communion. Their natural theology is like a wintry sky, very clear, but very cold. With all their worldly wisdom, they are trying to warm themselves by means of a painted fire. They meet on Wednesday evenings in a well-lighted room. The conductor reads a few prayers from their prayer-book. Then they all chant a prayer. Then some one on the platform reads a lecture. Then the musicians chant a Vedic hymn. Then they separate; and that is the public service of "The Brahmo Samaj."

Though it is now a quarter of a century since Raja Rammohun Roy first founded the Brahmo Samaj in Calcutta, it was only in the beginning of the present year that it began to affect Madras. Letters were sent to influential natives in various parts of the presidency, chiefly to those residing in large towns, stating in a most winning way the intention of the society, and pressing them to lend their aid. Then came by post the first issue of the "Tattwa Bodhini," and with it a letter, saying that the periodical would speak for itself; but they must have the help of the receivers, (who have most of them received an English education, and are now well-paid servants of the Government in courts of justice, public schools, &c.,) to insure an extensive circulation for the religion of Brahma. And certainly they publish their paper at a very low figure. But Madras is chicken-hearted. She will not brave a storm of persecution merely for the sake of something to soothe the conscience. To join a society which, following formally in the wake of Christianity, but trimming obviously between falsehood and truth,—a society which, while it panders to the people by quoting some of their sacred writers *in extenso*, and by flattering their vanity after the most approved Hindu fashion, yet strikes at the root of many a full-grown custom, by seeking to bring about the re-marriage of widows; by setting aside puranic stories, with all their pretensions,—the virtue of holy places, the claims of consecrated images, and so on; by teaching that women, as well as men, should be educated; that the poor, as well as the rich, ought to be enlightened; that all who can may learn a foreign—the English—language without sin and with advantage; that all castes without distinction should be taught the Shastras; that for this purpose schools should be built, books printed, and lectures delivered; that able men should be appointed to seek after true science at Sanscrit and English sources, and to bring that science into the vernacular of India; and that by all the people the

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supreme Brahma must be worshipped, to the exclusion of all the other millions of gods;—to join such a society as this all of a sudden is certainly not the nature of the Tamil mind. The Brahmo Samaj, with all its science and subtlety, may hardly hope for success here. There is no doubt it must be very tempting to the thousands who, having passed through our Schools, have felt the force of truth in such a manner, and to such a degree, that they cannot worship idols any longer. But, somehow or other, they do not take the bait. They seem to fear the hook and the roasting. Some few, however, do seek safety in the Samaj. We admire the pluck with which they leap from the crazy old ship into the bran new boat; but, poor men! they are far at sea, and their boat is a bubble that shall burst and disappear. Thank God for the voice which has aroused the sleeping sailors to any sense of their danger. Their ship sinks; their boat fails them; but, O joy! there is a life-boat which can take them in. Would that she were well manned at this moment with British tars!

VAIN SUPERSTITIONS.

August 19th.—Another subject.—Away to the west, from Negapatam, about half a mile; then over the Great South of India Railway; southward for a couple of miles, along the Toilerapoondy road; then, following a foot-path which runs westerly upon an embankment between paddy-fields, you come to a place extraordinary, where at a long distance from any fields, but close to the foot-path, is a heap of rudely made potters' images, none of them exceeding a foot in length, coloured with white chunam, and strongly marked with black, and red, and yellow. This heap surrounds a tank of oval shape, the size of which will not be so much as twenty feet by thirty. To this tank, twice a year, at intervals of six months, on each Friday in the month of Ty, and on each Friday in the month of Ady, thousands of people come. They come to worship Ammy or Parvathy, the wife of Siva, who is supposed to reside in the tank, and to impart to its water healing power. They come, bringing with them an image or part of an image, according to the nature of their wishes, which in some cases will be such as to require several images. "O goddess! mother! favour me, a poor unhappy woman, and give me a child." "Give me a new head that won't ache." "Give me a new pair of feet, healthy and strong," &c. If she asks a child, she gives an image of a child; if a hand, the image of a hand; a head, the image of a head; and so on. If she makes many requests, she gives many images, or parts of image, or both. Does she give them as a price? or does she lay them there to remind the goddess of her pooja and her prayers? She takes an offering of limes, cocoa-nut, betel-nut, thrusts them down beneath the water fast into the filthy mud, and, muttering a mantram, she has paid her homage: so she goes, to take the blessing when it comes. On her way back by the foot-path she will give gifts of rice, &c., to some of the sannyasies and others, who sit by the way-side, or it will not be their fault if she does not. But was not the goddess angry with some of the people last season? Did she not refuse to bless them? send them bad luck, small-pox, tooth-ache? &c. Then they must humble themselves to-day. So the men roll round the tank three times sideways, and the women go round it three times, kneeling and measuring their length.

ZEAL FOR IDOLATRY.

"He who in Rome is, must do as Rome does." A European in this country, holding any place of power, if he be at all anxious to receive a little worship, may soon secure that by simply giving his countenance and a contribution to a heathen feast. Some have tried it on. Did not the natives worship them? "Ha, ha! art thou become as one of us?" But the Missionary is a different man. The natives know that if they know him. There was one sannyasy there who did not know me. I excuse him. He was fresh from the jungle, and exceedingly green to think that I might be made a convert. He was very fanatical, and I believe very sincere. I talked with him about his tiger-skin, &c., then the gods and vanities and lies of the country, and specially of that feast. We had come as far as the tank, and so far together; for these things were all chaff to him. He had all the gods within his breast, in proof of which he could breathe from his nostrils a

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Divine fragrance. He liked my appearance and apparent wisdom. Was there anything he could do for me? What was my desire? (Quietly aside.) He would show me signs and wonders if I would retire with him from the crowd. But I kept on asking questions, and interrupting his quotations, till I sank in his estimation, O, how low! and he denounced me for a heretic. Pouring oil on the troubled waters, I talked on, till he took a tract, and on again, till he read it for a few minutes, fearing, stopping, repeating, assenting, doubting, rejecting. Last of all he laid it on the ground, and said he would not touch it, for it was full of sin. It was a tract on justification by faith, which told him that his works were nothing, and that his royal robes of self-conceit were filthy rags. Still we talked on, till he cooled down, and said Salam; but the tract he had refused I gave to another sannayasy, who professed to receive it with great joy. As for the rest of the people, I was glad to see several of them ashamed of their superstitions, and of their visit to the feast of Ammy's tank, whose miry water kills the little fishes, and which would be quite a paradise for pigs.

DEATH OF SERGEANT BLY.

Since my last letter I have heard of the death of Sergeant Robert Bly, a young man in whom I took a deep interest, and who sought the Lord sincerely twelve months ago. At that time he came down from Trichinopoly to this town in search of health. He brought me a note from Mr. White, asking me to see after him. The Lord was pleased to enlighten him, so that after a few weeks he returned to his quarters, not only with a strengthened body, but with a peaceful mind. From that time I have reason to believe his heart was fixed. He told me in his letters how hard it was sometimes to keep his ground. The enemy plagued him sore, but the Lord was with him in the barracks. Then his health failed him. He was unable to attend the means of grace. But Mr. Levell and Mr. Dixon visited him, and ministered to his wants. In his last letter to me, he says, "I rejoice to let you know that I feel myself getting stronger every day, and have also a full sense of forgiveness through the blood of Jesus. I never felt Him half so precious till now.....On the 27th of last month I had a great conflict with the enemy of my soul.....He fought hard, but Jesus prevailed,.....and I was enabled to believe in Christ Jesus as my Saviour through His atoning blood. O, how precious is Jesus, when we behold Him through faith on the tree, and are enabled to say,

'Tis just the sentence should take place;
'Tis just, but, O! Thy Son hath died!'

Dear Sir, I am happy to say that Jesus spoke peace to my soul, and enabled me to say, with the Apostle Paul, 'There is now no condemnation to them that are in Christ Jesus.' I am happy to say the Lord has continued to witness to my soul that I am His. O for more simple faith, that I may still lie at the foot of the cross!" (I had told him of the departure of my dearest earthly friend, and how she loved to say during her last illness, "I am lying at the foot of the cross.") "And as He has chosen me in the furnace of affliction, I hope I shall continue to praise Him by His grace, as it is all my prayer and desire to glorify Him who has done such great things for me.....I beg also to acknowledge most respectfully your kind letter, which I found was a great comfort to me; and I pray that the Lord may comfort your heart with the comfort wherewith you comforted my soul, and another dear comrade who has attended on me nearly all through my illness, and was glad to read God's precious word to me when I was not able to read it myself; yea, when I thought my eyes were closing in death, he read the sweet words of Jesus to my fainting soul."

I wrote to the Rev. John Dixon after I had heard that Bly was dead. And this is his reply:—

"MY DEAR BROTHER,—I received your letter this morning. I am sorry to hear that your last letter sent to Bly was too late in arriving. Had it reached him, I have no doubt it would have profited him much. The one you sent previous to that he almost worshipped. I never knew any one think so much of and talk so much about a letter as he did about that. Whoever went to see him, he was sure to have the letter read to them; and I know that a considerable time before his death he gave it into the

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hands of Major Taylor, charging him to keep it safely. That letter Major Taylor has got now, and he intends to keep it till he dies.

"I visited Bly as long as he lived. The last of my seeing him was the day before he died. His body was free from pain, and his mind was calm. He was very weak, and could hardly speak, and yet he thought he was strong. He thought he should live longer. I exhorted him to pray. I said, 'You know you have got nothing else to do now but pray.' He said, 'O, no signs of dying yet.' 'Well, but,' I said, 'are you prepared to die?' 'O yes,' he replied, 'I am happy.' I asked him what portion of God's word he would like me to read to him. He said, 'Read Romans viii.' I did so; and then we had conversation on the precious promises therein contained. But he was sinking so rapidly, that before I left him his voice was quite gone. I was much struck and pleased with his delight in the word of God. Was not he led to 'green pastures?' Were not 'the still waters' sweet to his waiting soul? Whenever I went to see him, he would tell me what passages he had read; how he had fed upon them; how he understood them as he had never done before; and how he saw increasing beauty in them. One Sunday, the commanding officer went to see him, and thoughtlessly, I should say, began to ask him a few questions concerning military matters. His reply was, 'Captain B——, you are my commander; but never mind, I won't answer you a question of that kind to-day. This is Sunday. To-morrow I will tell you all I can, but I won't speak a word to-day. This day must be sacred.' On the evening of the day of his death, I attended a prayer-meeting, which is held in the 23rd lines. I there saw the Army Scripture Reader, who was with him when he died. He told me how happy he was. With his last breath he said, 'I am safe on the rock Christ Jesus.'

"Yours affectionately,
"J. Dixon."

Such was the happy death of Robert Bly.

"O may I triumph so,
When all my warfare 's past;
And, dying, find my latest foe
Under my feet at last!"

There is an old native in Vadaoor, called Sababath, who remembers both you and Mr. Squance. He sends his kind regards to you both.

P.S.—It seems to me that a good stirring book on Christian communion is one of the wants of the Church. Mr. Arthur might be requested to write it.

EXAMINATION OF THE ANGLO-TAMIL BOYS' SCHOOL, NEGAPATAM.

Our Annual Public Examination was held on Friday, December 18th. C. G. Plumer, Esq., kindly presided. We had about the usual number of visitors. The proceedings were opened by the Rev. Robert Stephenson, who read the third chapter of Proverbs. The Rev. James Hobday then offered prayer, and the examination commenced. Various classes were questioned,—one or two in Scripture, others in history, geography, Euclid, &c.; and the boys acquitted themselves with as much coolness as their fears would allow, and as much credit to themselves as their available knowledge would give. Mr. Stephenson afterwards read a report of the school, and of the private examination through which the boys had been passed in the previous part of the week. The following is an extract:—

"During the year two of the Missionaries on the station have daily laboured in this school: one of them being always present in the morning, the other in the afternoon. Mr. S. Somosoondrum, our Native Assistant Missionary, formerly a pupil in the school, has assisted us for two or three hours daily. Six Teachers and Pupil Teachers are also employed in the school.

"The standard of instruction is about the same as in former years. A boy of average ability is usually about six years in rising to the highest class. Here the secular studies are those required for the matriculation examination of the Madras University. Seven of the youths in this class intend offering themselves as candidates at the next matriculation examination. Whether they succeed or not, the prospect of the examination has

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greatly stimulated them in the prosecution of their studies.

"The work of religious instruction we retain as far as possible in our own hands, and we share it only with Christian Teachers. Upon a large number our teaching has had hitherto little apparent influence; not a few of our lads, however, have learned to admire truth and honesty, and to entertain a loyal attachment to the Queen and Government. Some, we believe, loathe idolatry, and reverence the truths of the Gospel. These are withheld from an immediate profession of Christianity by the ties of their family and their caste; but we cannot believe our labour is lost in their case, nor indeed in that of others. We work in hope.

"That the benefits derived from this school are appreciated by the native population will be best seen from the fact that the number of names on the roll has increased during the year from ninety-seven to a hundred and sixty-two. Twelve of our scholars attend free of charge. The others pay a monthly fee, varying from four annas in the lowest class to one rupee in the highest. The sum received from this source during the year has been rs. 488: 5: 0."

In the private examination the resident Missionaries were assisted by the Rev. James Hobday, Trivaloor, and Mr. Cantervischer, Principal of the Gospel Propagation Society School in this town. Reports from them were read. The Chairman then distributed prizes, and made remarks, of which the following is a summary.

"A short time ago, he had distributed prizes at an examination of the Combaconum school. Our school had an advantage over that in the respect that here the Bible was taught. For reasons satisfactory to Government the Bible was not allowed to be taught in its schools. He personally had strong feeling on the subject, and was glad to be present at the examination of a school where instruction in Divine truth is given. He hoped the youths would study the Bible diligently, get its teachings deeply imprinted on their hearts and minds, and make them the rule of their lives.

"There was one important lesson he wished to impress upon them, namely, that of perseverance. Perseverance was only another name for success. It was especially important for them to form habits of diligence and perseverance now, because the character of their future career would be decided by the habits they at present formed. The youth who is diligent and persevering at school is most likely to be diligent and persevering in business, and consequently is most likely to achieve success in life. He advised them, in pursuing their studies, not to rush through many books. Let them be well grounded. They must work their Teachers and their books. Their Teachers would be willing to be worked, and to give them all the benefit of their learning. Not to be diligent would neither do for their books, their Teachers, nor themselves. Another important lesson was that of honesty and truthfulness. Let them always speak the truth and act the truth. Honesty is the best policy. It was especially so in the service of Government. It was his own rule, and he believed it was that of the officers of Government generally, to make honesty and truthfulness the very first qualification. A man that could be relied upon was always sure of advancement. He had been pleased with the manner in which they had acquitted themselves in several of the subjects of examination, but particularly in history,—the history of their own country. This was an important branch of knowledge. It was well for them to be acquainted with the history of their own land,—a land over which now Providence had placed a wise and beneficent Government. In closing, he again recommended them to take the Bible as the guide of their morals. If it did them good in no other respect, it would do them good in that."

The meeting, which had not been held so long as to wear out the interest of the visitors, was closed with prayer.

GIRLS' SCHOOL, NEGAPATAM.

REPORT OF THE GOVERNMENT INSPECTOR.

Connected with the Wesleyan Mission I should notice the Girls' School at Negapatam, which is conducted by Miss Evans. I inspected this school rapidly

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on the 24th of March, and found that it had made very great progress since my visit to it last year. The numbers had increased to seventy-seven; of whom, notwithstanding the sickness (smallpox and other fevers) which prevailed at this time along the coast, only six were absent.

The classification of a school such as this, uniting in its ranks a mixed attendance of Europeans and East Indians, whose vernacular is English, others of mixed descent, who speak a jargon in which a corrupt dialect of Portuguese is the prevailing element, and natives, whose vernacular is Tamil, must of necessity present considerable difficulties, and cannot at best be brought to complete uniformity in all subjects. In the case of this school, Miss Evans appears to have met the difficulty very successfully by the occasional fusion and repartition of the several classes in some of their studies.

I found the school very much raised in tone and increased in numbers since my visit to it in the previous year. The fifth class, composed chiefly of East Indians and the elder Tamil girls, read and wrote very fairly from dictation both in English and Tamil, and about half of them worked sums in arithmetic as far as the compound rules correctly and with facility. They also answered very readily questions in grammar and on the general features of the four continents in geography.

The fourth class also read and wrote readily from dictation, and worked sums in the simple rules. The third class read and copied from cards. The lowest two classes, consisting chiefly of native children, learned only Tamil. The second class read from the First Book, and about half of the class wrote words and short sentences in Tamil pretty readily and correctly, and they also answered questions orally in addition and subtraction. In the first class their studies were quite elementary, extending scarcely beyond the alphabet and counting.

I take occasion again to remark on the value of Miss Evans's services in connexion with this school, and the great success which has attended her efforts among the incongruous elements with which she has had to deal. In the management of the school Miss Evans is assisted by three Schoolmistresses, two of whom, natives, have generally the charge of the lowest two classes, and one, an East Indian, on whom devolves generally the instruction of the junior children of Portuguese descent and others a little more advanced. The head Munshi of the boys' school also attends for a couple of hours daily to give instruction in Tamil to the elder classes.*

WEST INDIES.

THE MISSION TO THE COOLIES IN DEMERARA.

Extract of a Letter from Mr. H. V. Bronkhurst, Indian Catechist, dated Demerara, April 2nd, 1864.

It is with sincere pleasure and heartfelt gratitude that I once more take the opportunity of sending you an account of the state of the work among the Hindu immigrants in this colony. The work in which I am engaged is hard and trying to my patience and faith, and yet I am not getting tired of, or becoming less diligent in, it, and will still labour on, and endeavour to do my utmost. The difficulties with which I am called to battle are great and numerous. I have prejudice and opinion to meet that are in direct opposition to the truth and the Gospel, and a delusive superstition that casts a blighting shadow over man's immortality. I do indeed need much grace and perseverance, —grace to sustain under trial, and to nerve my arm for other toils, and perseverance that will lead me to look at the future with a certainty of success. The God whom I serve will own and bless my feeble efforts in His own time and way, and give me cause to rejoice in His wisdom, truth, and love.

The following few extracts from my journal will show you that the Lord

* Occasional Paper of the Ladies' Committee, for October, 1864, pp. 545, 546.

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has been pleased to bless this Mission during the past quarter. I looked for fruit, and have not been disappointed. While many who had been awakened are as yet found to resemble the stony ground hearers, with a few it is even according to our Saviour's words:—"The last state of that man is worse than the first;" and others remain halting between two opinions, and resist the work of God's Holy Spirit in their hearts; those who were deeply impressed have been converted, and now live to the praise and glory of God.

PREACHING.

The word of salvation is still preached to the Coolies, on the streets, on the roads, on the estates, and in the school-house in Lacy Town. Great many come to hear it, but, alas! they are only hearers and not doers of the word.

The free Coolies residing in town have better opportunities of hearing the Gospel. Although sometimes I have to go from yard to yard, and house to house, and invite, and entreat, or beg them to come to service, yet as a rule they come out without being asked or invited. As soon as they see the "*Parson*," and the school-house lighted, they say, "Padree is come, and we must go." A good feeling is manifested by those who attend religious service in the school-house; and their conduct is different now to what it was before, and their minds more attentive to the concerns of their souls, though I say it with trembling that their case is hopeful. A few days before Mr. Hurd left the colony for Barbadoes, I requested him to pay the Lacy Town Coolies a visit, which he did. The day and the time being appointed, I called upon several of the Coolies, and told them that *big Parson* had promised to come to preach to them, as he did a few weeks previous. They were glad to see him. On the morning of the 28th of January, Friday, a few of the Coolies went and got some cocoa-nut branches, and flowerwork. In the afternoon they put up a pandal, facing the school-house door, and decorated it with flowers, &c. The night being dark, nothing could be seen. The school table had a nice cover on, with two vases of flowers on each end of the table. In the evening I went to do my duty, accompanied by Mr. Hurd; and as soon as we got inside the school-house, Appuvoo Maistry fired a salute of six guns for the *big Parson*. A few moments after ten, I commenced the service, and preached from the words: "This is a faithful saying and worthy of all acceptation, that Christ came into the world to save sinners." (1 Tim. i. 15.) As soon as I finished preaching, Mr. Hurd stood up and spoke in English about the one thing needful, and I interpreted. The people were very much pleased, and so was the speaker. As soon as the service was over, Mr. Hurd and I took leave to depart; and just as we left the school-house, the parting salute was fired by the same man above named. I do indeed believe that ere long God will raise up, of these Coolies who attend service in this place, such who shall bless and praise His Holy Name. May God hasten that time!

PREACHING AT FESTIVALS.

The 19th of March, Saturday, was to-day appointed by the Coolies of George Town for the observance of a grand annual festival in honour of one of their deities. I called that evening at Camp Street to see them and the idol temple. A large pandal was erected, and decorated beautifully with different kinds of flowers, and fenced round with cocoa-nut tatties or mats. At one end of this pandal stood a small temple, in which was placed a large doll, purchased in one of the shops in Water Street,—gorgeously dressed. The females were all busily employed preparing the necessary food for the large number present, and for others who were expected to attend the festival. Several pots of rice were bubbling away, while a few of the small relatives and friends were cutting and flaying three or four sheep. The men who were *to perform* after the ceremony were getting their clothes ready. Several bottles of beer and spirits were also ready at hand, and several jars of cocoa-nut toddy or *kallu* were yet to come. It is only on such an occasion like the present, a congregation can be said to assemble for religious purposes. There were nearly two hundred people present. And I also made my appearance, both as a visitor and as a messenger of Christ, and had an opportunity of speaking to them in a friendly manner on the folly

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of idol worship, from the words, "Thou shalt have no other God before Me." If I can in no other way get an opportunity of addressing such a congregation in my different visits to them, such a feast as the one I attended in Camp Street was especially inviting to me, and gave me a favourable opportunity of speaking to them. Many of them heard me for nearly half an hour with submissive attention; but others and the headman Chahkereichetty fearing I would be drawing the attention of the people away from the *grand* feast which was shortly to follow, he began to make noise, and almost wanted to cry out like the men of Ephesus, "Great is Diana of the Ephesians!" I was sorry to find many of the Roman Catholic Coolies taking part in this heathenish festival; but I felt much more grieved and mortified, when I saw several Protestant Christians countenance the festival by their presence. The more intelligent Coolies know that they go to such merely out of curiosity, but the people generally suppose that these rites have their approval. This much at least is certain, that the Christians who attend on such occasions give those who invite them an idea that idolatry is a trifling matter, a harmless amusement, instead of a sin of deepest dye.

OPPOSITIONS.

As I have already observed, great and numerous as these are, yet the Lord by His Spirit is working in a wonderful manner. The Roman Catholic and a few of the heathen Coolies are my opposers. They have always a great deal to say, and a great deal to do. A few of those *who call themselves Christians*, are determined to do me injury in some way or another, but I leave myself entirely in the hands of God. I shall first mention two instances, showing the manner in which I was opposed:—

March 4th.—In the evening I went to Lacy Town to preach. Just as I got to the school-house, I saw an assembly of Coolies, and a Roman Catholic Coolie speaking to them on religion. I stood and listened to him for a few moments, unperceived by any one. The man told the people, that the Mission Vedam which the Coolie Parson preaches from week to week is a false one; the holy Roman Catholic Vedam is the only true Vedam in the world; and that the doctrine taught by that parson (meaning me) namely, the worshipping of God without the mother, is an erroneous one. "He is a *padidan*, heretic, to come and teach you such a doctrine as that. How can we worship God, without worshipping the holy mother? Our priests are the only persons who preach true and holy doctrines." The blind leader so far succeeded as to gain the assent of some of the Coolies who were hearing this *would-know-all* disciple of the man of sin. I could not any longer stand and listen to this blasphemous and devilish doctrine; I retired to the school-house, and earnestly prayed to God to direct me to a portion of His Word, to speak to these ring-leaders and others. I opened on the 23rd chapter of St. Matthew, taking that as a message from God, read it to my hearers, and preached from the 13th verse: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." It has always been my plan or rule to preach the simple Gospel truths as revealed in the word of God, and I have always tried to avoid controversial topics; but to-night I was constrained to speak on the errors and corruptions of the Romish Church. I did receive power from on high to speak the truth with boldness and austerity. They heard me at large all I had to say; but when I touched on Romanism compared with Heathenism, mentioning matters of fact I had witnessed in India, and even in this colony itself, the devil, I believe, told his imps to leave me and my hearers in peace; and a few of them went away, calling me a *damned impostor*. I spoke to my people, in conclusion, of the only way to be saved. They heard me attentively. After the service, a few of the heathen Coolies told me that I have done right by speaking in that manner.

14th.—This afternoon I visited a yard in Camp Street, where there are thirty or forty Coolies living. I saw a few of them doing nothing. As soon as they saw me they brought a chair for me to sit on; and after seating myself, I commenced to speak to them on different subjects, about India and this country, and then spoke to them about the Christian reli-

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gion. They were disposed to enter into foolish disputations with me on the Christian religion. At first I did not feel disposed at all to enter into controversy with them; but when I found myself surrounded by a small company of them, among whom were several educated Coolies, I had to discharge my duty faithfully. I bore in mind the saying of the wise king of Israel, "Answer a fool according to his folly," and I answered them accordingly. One of the educated Coolies, seeing the first party thus defeated, having nothing else to say on the subject of the Christian religion in question, asked me, if I received a large salary from the *Kumpaniyâr* (Government) to preach to them this Vedam. Some one has been telling them, it appears, that I was receiving from two to three hundred dollars per month from the Government to teach them this Christian Vedam. After this they asked me to give each of them from eight to ten dollars per month, and they would become Christians.....Another man asked me, what temporal benefit would those receive who embraced the Christian Vedam? I quoted a common proverb among them, "Is a reward needed for eating sugar cane?" After all their much speaking or babbling, I asked if they would take a few tracts to read, but they declined taking any.

INQUIRIES AFTER TRUTH.

Although there are many who are always ready to oppose me, yet there are others, who are of a different turn of mind, who wish to be informed of the truth, as it is in Jesus.

March 2nd.—An elderly man came into the school-house, and listened to the children who were learning their Catechism; and after the children left, I fell into conversation with him about the Christian religion. He is an educated man, and once held an eminent position under a certain Rajah in India, but through some misfortune—he calls it his *vidi* or *taleiezuttu*, he left his native land, never to return, and came out to this country as a Coolie. He is well versed in the Vedas and Shastras, and, above all, he is a moral, humble man, whom I greatly respect. After nearly an hour's conversation on the Christian religion, he asked me only two questions, (1.) How many castes are there? (2.) How old was the religion of which I now spoke, and whether the other religions now prevailing were not very ancient? To the first question, I simply replied, (1.) That there were but two *castes*, male and female, and no more. The word *Jati*, in the Sanscrit and other East Indian languages, means both a *sex* and *caste*. (2.) That there was no such thing as caste in existence: God did not make this distinction, but it was only the invention of man. I noted a stanza, to prove there was no caste. He was perfectly satisfied. To the second question I replied by asking him, whether he would eat the fruit of a poisonous tree because it was old, in preference to the newly grown sugar cane. The man said, they must be unwise who eat the poisonous fruit in preference to the newly grown sugar. "Then," said I "you are eating the same poisonous fruit, and therefore you are unwise." He stared at me, and said nothing. I spoke to him then about the one thing needful, which is to be found not in the Vedas and Shastras of the Hindoos, but in the Vedam and Shastra of the Christians, who belong to the highest and greatest caste in the world, to which all the nations of the earth must by-and-by belong.

11th.—While I was speaking to the Coolie children, my old friend the Coolie-doctor came in to see me, and a few others with him, but these sat outside in front of the school-house door. I was of course glad to see him, and have something to say to him, and to his sick patients outside. I spoke to him for a few moments on, "Physician, heal thyself," (Luke iv. 23,) and earnestly invited him and his men to come to the Great Physician of their souls, to be cured of their diseases. They all heard me gladly, and especially the doctor; and when the school was done, he followed me, and I entered into conversation with him on the present state of his soul; and he has promised to call and see me when he has a little more time to spare, to know more about the "*Christian Vedam.*" There are many instances like the above, which I can mention, but time and space will not permit.

RESULTS: CONVERSIONS.

During the past quarter, two have "turned to God from idols, to serve the

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living and true God." The following is a brief account of their life and conversion to Christianity.

Veera Swamy, or John Williams, (so named in honour of the first Coolie Missionary, who laboured in British Guiana,) is a native of Nagpore, Madras. He is about twenty-three or twenty-four years of age. He came out to this country about seven years ago, and was labouring as an indentured servant on one or two estates on the West Coast. The first time I saw him, was in the jail, one year ago. There he heard of the Christian religion preached in his own tongue. Sometime after this, he removed to town, having obtained his freedom, and began to attend religious service held in Lacy Town Coolie Schoolhouse. He became quite a different man altogether. He being convinced of the error of his ways, he forsook his old ways, and became serious, and avoided the company of his ungodly countrymen. Several times I spoke to him in private, as well as in public, about "the common salvation." A few weeks after his removal to town, he told me that he wanted to become a Christian, but a few of the Roman Catholic Coolies, Pakkiam, Mariyân, Sandyân, and others, hearing that he wanted join the Christian Church, began to illtreat and persecute him. They said to him, once or twice, that the *Mission Vedam* is not the true Vedam, but their Vedam *alone* is the true one. They told him he would go to hell if he joined Mission *Cóvil* (Church). On another occasion, he was in a similar way attacked by the Roman Catholics; but he stood out boldly, and told them, that he did not mind what they said about him, and that they cannot compel him to join their Church. I laid before him the various trials and persecutions he will have to endure and contend with, during his life-time, by becoming a Christian. "I am prepared," said he to me, when I spoke to him thus, "for all that, by the strength God shall give me. They can only bark at me like a dog, but they cannot injure me. I am a sinner, and therefore I want to become a Christian, in order that I may be saved." I asked him then, "Are you indeed a sinner, and cannot the heathen religion save you?" He answered, "Yes, I am a sinner, I know that I am a great sinner; but the heathen religion, to which I at present belong, is not true; it cannot save my soul, and therefore I want to become a Christian. You told me, some time ago, that Christ, God's Son, was the only one that died to save sinners, and now, if I believe in Him, become His *sishan*, I shall be saved." Again, I asked him, "Do you believe that *this* Christ, *God*, died to save you?" "Yes, I believe it," said he. The day and hour being appointed, I took him over to Mr. Bleby, my Superintendent, and many searching questions were put to him to try him, by Mr. Bleby, sen., and his son. They were perfectly pleased with the young man's behaviour, &c., and on the following forenoon, being the Sabbath-day, he was publicly received into the Church of Christ, by baptism.

There was also another young man baptized at the same time. His name is Rookhramjhee, or Matthew Ramsay. He is a native of Tanjore, and lived in Pook-kara Teruvoo, a famous shop of the Roman Catholics, and a place which I often used to visit while in Tanjore, to see the Catholic festivals and processions. He is an educated Coolie, but totally ignorant of the Christian religion. He did not know what Christianity was, till he came to this country. He landed here as an immigrant about nine years ago, and was for seven years working on Plantation Amindale, on the east coast. About eighteen or nineteen months ago he was made free, and removed immediately after to town, and is now working on Plantation Rumveldt, as a free Coolie. It was on Plantation Rumveldt that he heard of Christianity, and for some time he behaved very bad towards me, and mocked me when I used to preach this Vedam to him and to his countrymen: but how wonderfully and mysteriously does God work! He seemed a changed man altogether. He commenced in great earnestness to attend to things concerning his soul's salvation. Here also I met with great opposition from the few indentured Roman Catholic Coolies. The young man was for some time in a perfect dilemma; but the Lord in mercy opened his eyes, and he at once decided to become a Christian. He was then instructed by me for nearly seven months in the principles of the Christian religion, and after that he presented himself as candidate for baptism, and was accordingly, on the 20th of March, received

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into the church, together with John Williams. And these two young men are happier now than they were before. And thus it appears that the Lord, by His Spirit, influences the hearts of the Heathens, and renders them desirous to turn from darkness to light, and from the power of Satan unto God. There are a few more under trial, who intend following the example set by these two young men.

THE COOLIE SCHOOL.

I have no very favourable accounts to give of this School. The Teacher I had some time ago has left me, and joined the Romish Church, for the sake of a few *bits* (silver coin). I have the charge of the School myself, and am only waiting for His Excellency the Governor's favour, who has promised to release the young man, Thomas Atkinson, now on Great Diamond. He is a man capable of teaching, and therefore, at my suggestion, Mr. Bleby has applied to the Governor to release him, in order that we may take him into the Mission service, as teacher for the Coolie School in Lacy Town. Full particulars about this School, I shall send, D.V., at another time.

CANADA.

MISSIONS IN THE HUDSON'S BAY TERRITORY, BRITISH NORTH AMERICA.

Extract of a Letter from the Rev. Enoch Wood, D.D., dated Toronto, September 29th, 1864.

SEVEN HUNDRED BAPTISMS.

A FEW days since Mr. Woolsey arrived safely in Toronto, after more than nine years' labour among the Indians on the plains of the Saskatchewan, and around portions of the base of the Rocky Mountains.

Since his stay there he and Mr. Steinhaur have baptized upwards of seven hundred adults and children. It is impossible to tell how many of these have been savingly converted to God; but enough evidence is accessible, gathered from their lives and deaths, to justify our rejoicing in the power of the Gospel as adapted to their state and condition, and to glorify the grace of God which has attended and given success to the labours of His servants.

He speaks well of the present spiritually healthy state of the Mission at White Fish Lake, and of the good prospects attendant upon the new establishment of Victoria, near Edmonton House, where Mr. M'Dougall is toiling with industry and perseverance to form a village of Indian families. Should these efforts happily succeed, the work of Christian instruction will assume a more permanent form; and, being beyond some local influences which are always found at the Hon. Company's forts, we may anticipate a more clear and telling manifestation of church organization, and more permanent observable fruits from the Word preached. As it is, it is marvellous with what tenacity many who were brought to God by Mr. Rundle's labours have held on to the doctrines of their faith, and maintained the life and power of godliness without the assistance of Missionaries or ordinances. Some, however, who when young were taught by that worthy brother to read, despairing of his return, or of seeing any one in his place, have been seduced to the errors and formularies of Romanism, after years of anxiety and disappointment. It was much to be regretted some one was not sent to follow up his efforts, which were greatly owned of God; for to this day his name among the Indians is like ointment poured forth.

Amongst other documents brought by Mr. Woolsey is a letter, beautifully written in Cree, from an Indian, calling for temporal and spiritual help. I have asked him to send this to Mrs. F., or Mrs. H. No sympathies, means, or labour, can be more benevolent or godlike; and unless perverted by the Roman Catholic Missionaries, every tribe of Indians on the vast portion of the continent owned by us will be found favourable to and anxious for the glorious Gospel of the

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ever-blessed God; yet, how little has been done for them since M'Kenzie, as the first white man, made his way from the mouth of the Saskatchewan across the Rocky Mountains to the shores of the Pacific, in 1791! More than seventy years have fled, and this stream of time has borne away to eternity thousands of the tribes who once wandered, hunted, and fought with each other on these plains. The white man has enriched and adorned himself with furs gathered by the untaught Indian; and now, on the western slope of the mountains, thousands of the more favoured and enterprising race are shovelling up gold-dust and building cities; but who will care for the soul of the Indian except the Missionary of the Cross?

I am of opinion the day is speedily coming, when the eastern side will prove to possess, in unlimited extent, all the elements necessary to create a great and happy people, in climate, minerals, and inexhaustible agricultural wealth.

RECENT INTELLIGENCE FROM CHINA.

You will be glad to hear that Dr. Smith and we are all well. The doctor has suffered once or twice from diarrhœa, but on the whole we have passed through the wasting heat of summer remarkably free from sickness. Crowds of people come to be healed, and our young Chinese Assistant preaches to them with great zeal and fidelity. He has just interrupted me to ask an explanation about the angel and the waters of Bethesda, which is to be the subject of his address to-morrow. I told him I was writing to you. "May I send him greeting?" was his response. "I wish him peace, and say, I pray God to bless the great elder pastors in England." Could you have seen the sparkling eye and earnest manner with which he responded, his message would be valued.

After three months' most tedious negotiation, we have at length secured the plot of ground which was requisite for our premises. It has cost a little over the estimated amount; not in the price, but in sundry troublesome and unavoidable extras. The matter was only settled last night, and I am now called away by a neighbour who wishes to dispute our boundary.—*Rev. Josiah Cox, Hankow, August 13th*, 1864.

DEPARTURES.

The Rev. Thomas Roberts and Miss Dodd embarked for Colombo, Ceylon, on the 8th of October.

Miss Rowbotham embarked for Natal on October 11th.

The Rev. J. B. Stephenson embarked for Melbourne, Australia, on October 18th.

The Rev. Thomas C. Lawrence, of the Irish Conference, embarked for Perth, Swan River, Western Australia, on the 22nd of August.

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,800. 0*s*. 10*d*.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
A Friend	1000	0	0
Rev. Luke Tyerman and Mrs. Tyerman, (promised at *Liverpool*,) first moiety	110	0	0
Mr. and Mrs. Joseph Collingham, *Welham*, near Retford, promised at *Lincoln* (one half)	105	0	0
Rev. W. M. Bunting and Family	52	10	0
Mrs. Pressland, *Sheffield*	50	0	0
Mr. Joseph Newham, *Hull*	50	0	0
Rev. G. T. Perks and Family, *City Road*	36	15	0
Mr. W. Shawcross, by Rev. T. Woolmer, *Grosvenor Street, Manchester*	30	0	0
Rev. John Vanes, *Hinde Street Circuit*	20	0	0
Mr. Hebron, *Danby End*	20	0	0
Rev. J. E. and Mrs. Coulson, *Wortley, near Leeds*	10	0	0
Mr. J. H. Coulson	5	0	0
Rev. A. Mewton, *Bradford West Circuit*	6	6	0
Rev. A. Barrett, *Richmond* (second half)	5	5	0
Rev. Lewis Jones and Family, *London Welsh Society*	5	5	0
Mr. W. Meakin, *St. George's East*	5	5	0
The Misses Kruse, *Chelsea*	5	0	0
Mr. Crang, *St. George's*	5	0	0
Miss Ireland, by Mr. J. Corderoy, *Lambeth*	5	0	0
Rev. E. Sumner, *Madeley*	4	0	0
Mrs. Sumner, *Ditto*	3	0	0
Miss Sumner, *Ditto*	3	0	0
Hannah Clark (Mrs. Sumner's servant)	0	5	0
Mr. Colman, *Stratford*	2	2	0
Mr. Peed, *Brixton*	2	0	0
Wilfrid, *Stoke Newington*	1	1	0
Mr. and Mrs. W. Parkinson, *Ditto*	1	0	0
Miss Astington, *Lower Norwood*	0	10	0

CIRCUIT REMITTANCES.

	£.	s.	d.
Birstal	200	0	0
Canterbury	10	0	0
Ashford	5	17	0
Ludlow	13	17	0
Retford	43	0	0
Southport	89	9	4
Gibraltar	22	0	0
Darlington	92	3	7
Boston	70	0	0
Sevenoaks	11	18	7
Cherry Street, Birmingham	85	0	0
Devonport	34	3	0
Loughborough	48	13	9
Rochester	60	0	0
Hexham	8	16	1
Middlesborough	11	12	6
Southwark	2	11	0
Hackney	5	0	0
Market Rasen	34	0	0
Merthyr Tydvil (English)	17	0	0
Stockton	45	0	0
Tunbridge Wells	35	0	0
Hastings	35	0	0
St. Ives, Cornwall	20	16	0
Spalding	10	0	0
Grimsby	25	0	0
St. Helen's and Prescot	44	15	8
Pitt Street, Liverpool	1	1	0

NOTTINGHAM NORTH CIRCUIT.

	£.	s.	d.
Mr. and Mrs. J. W. Lewis	2	10	0
Master A. F. Lewis	1	5	0
Miss E. M. Lewis	1	5	0
In affectionate memory of Mrs. Lewis's father, the late Mr. John Furley	2	10	0
A token of filial affection for their father, the Rev. John Lewis, one of the first Wesleyan Missionaries	2	10	0
Mrs. Furley, in memory of her beloved husband	5	0	0
Ditto, in memory of her father and mother, Mr. and Mrs. Biddulph	5	0	0
Mr. and Mrs. H. Carey	5	0	0
Mr. J. F. Bottom	5	0	0
Mr. Humphreys	5	0	0
Mr. and Mrs. John Jackson	2	10	0
Ditto, for their children, J. Vallance, Edward, Julia A., Arthur, and Thomas Jackson, 10*s.* 6*d.* each	2	12	6
Rev. M. Randles	3	3	0
John S. Randles	1	1	0
Mary E. Randles	1	1	0
	45	7	6

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HULL WEST CIRCUIT.

	£.	s.	d.
Alder, Mr. George	50	0	0
Wilkinson, Mr. G.	25	0	0
Ditto, in memory of a beloved wife	3	0	0
Widow, a	1	1	0
Garbutt, Mrs.	10	0	0
Lotherington, Mr.	5	0	0
W., Mrs.	1	11	0
Chapman, Mr. Joseph	5	0	0
Fountain, Mr. Alderman	10	10	0
Thank-Offering, a	1	0	0
Wheat, Mr. J.	1	0	0
Steele, Mr. M.	2	2	0
A Working Man and his Wife	1	0	0
Morris, Mr.	1	1	0
K. B.	2	0	0
Duncan, Mr. and Mrs. W. E.	6	0	0
W. and F. B.	1	1	0
Harling, Miss	1	1	0
Husband, Mr. and Mrs. C.	2	12	0
Hardey, Mr. E. P.	1	0	0
Chapman, Mr. John	5	5	0
Paul, Mrs.	3	3	0
Hudson, Rev. Benjamin	1	0	0
Gregory, Mr.	1	14	0
Crosley, Mr. W.	5	0	0
Holdsworth, Mrs. J., jun.	1	0	0
Wales, Mr.	3	3	0
Holmes, Mr. and Mrs. Thomas	105	0	0
Ditto, in memory of two beloved daughters	21	0	0
Barron, Mrs.	1	5	0
Turner, Mrs.	30	0	0
Walker, Mrs. V.	1	0	0
Friend, by A. Brown	1	1	0
Hill, Mr. G. H.	10	10	0
Bailey, Mr. and Mrs.	5	5	0
Hamilton, Mr., and Family	11	11	0
D.	10	0	0
Ashton, Mrs.	1	1	0
Hardey, Mr. Robert	10	10	0
Sissons, Mr.	5	0	0
Friend, by Mr. Jas. Finningley	200	0	0
Waddington, Mr.	2	0	0
Kemp, Mr., and Family	6	6	0
Roberts, Mrs.	1	1	0
Ellison, Mr. Alderman	20	0	0
Glew, Mr.	2	2	0
Finningley, Mr. James	5	0	0
Croft, Captain	1	0	0
Holmes, Mr. T. B.	10	0	0
Hall, Mr. Benjamin	5	0	0
Coates, Mr.	5	0	0
Ross, Mr.	5	5	0
Haller, Mr. George	1	1	0
Widow's Mite	1	1	0
Botterill, Mr., and Family	10	10	0
Stothard, Mr.	5	0	0
Sandwith, Dr.	10	10	0
Hardey, Mr. Richard	5	5	0
Fawcett, Mr., and Family	8	0	0
Walker, Mr. Thomas, and Family	7	7	0
Rowe, Rev. G. S., and Mrs.	20	0	0
Rowe, George Vanner	5	0	0
Rowe, Englebert Walton	5	0	0
Atkinson, Mr. H. J.	50	0	0
Cutt, Mr. and Mrs.	50	0	0
Peters, Mrs., and Family	40	0	0
Friend, by the Rev. S. Walker	20	0	0
Small Sums	4	15	6
	870	10	6

KEIGHLEY CIRCUIT.

Fifth List of Paid Subscriptions.

	£.	s.	d.
Messrs. Sugden, Brothers, and Family (in part)	501	12	6
Mr. James Sugden, for—			
Miss Harriet Louisa Sugden 20 0 0			
Master Charles Edward Sugden 20 0 0			
Miss Martha Eliza Sugden 20 0 0			
Miss Mary Maria Sugden 20 0 0			
Miss Lucy Walker 20 0 0			
	100	0	0
Jackson, Mr. W. H., and Family (first instalment)	15	15	0
Jackson, Mr. John, *Keighley*	1	1	0
Newton, Mr. Richard (second instalment)	1	1	0
Overend, Mr. Isaac, *Lower Town*	5	0	0
Ratcliffe, Mr. and Mrs. Joseph, *Keighley*	1	12	0
Spencer, Mrs., *Hainworth*	1	10	0
Whalley, Mr. James, *Lower Town*	1	1	0
Wilkinson, Miss, *Keighley*	2	2	0
Small Sums under £1	1	13	0
	632	7	6

BEDFORD AND NORTHAMPTON DISTRICT.

Bedford Circuit.

	£.	s.	d.
Mr. W. Gibbins and Family	15	0	0
Mr. G. Bryant and Family	3	0	0
Mr. J. Hebbes and Family	2	0	0
Biggleswade Circuit, &c.	37	13	0
	57	13	0

CAMELFORD CIRCUIT.

	£.	s.	d.
Mr. Ralph Wade	2	2	0
Mrs. Wade	2	2	0
Ditto, for a beloved sister	1	1	0
Rev. G. and Mrs. Kevern	2	2	0
Mr. Samuel Symons (half)	2	12	6
Mr. Jabez Brown	1	1	0
	11	0	6

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NEWPORT CIRCUIT, ISLE OF WIGHT.
(Second List. Received April 16th.)

	£.	s.	d.
In affectionate remembrance of the late Rev. J. T. Milner...	1	0	0
Miss H. Davidson, in memory of her beloved master, the Rev. J. T. Milner	1	0	0
A Friend	1	0	0
Mr. Charles Rees	1	0	0
Mr. G. Snellgrove, in memory of a wife and five dear children in heaven	3	3	0
Sums under £1.....	4	1	10
Foggitt, Mr., *Ventnor*	1	1	0
A Friend, *Ditto*	1	1	0
Rev. J. D. Thomas, *Freshwater*, in memory of my sister Emily, who is present with the Lord	2	2.	0
	15	8	10

(Third List.)

Newport.

Cann, Mr. T., in memory of the Rev. J. Philp, and of a mother in heaven	1	0	0
Groves, Mr. and Mrs. W. B., and family.....	10	0	0
Sums under £1.....	1	15	0

Ventnor.

Burt, Mr. and Mrs.	2	2	0
Harding, Mr.	1	1	0
Jackman, Mr.	1	1	0
Nicholls, Mr. and Mrs.....	1	1	0
Street, Mr.	1	1	0
Young, Mr.	1	1	0

Freshwater.

Mr. T. H. Moody.....	1	0	0
	21	2	0

MANCHESTER AND BOLTON DISTRICT.

Grosvenor Street 245	0	0	
Oldham Street 145	10	9	
Oxford Road.....	93	2	0
Blackburn.....	40	10	0
Rochdale	18	3	0
Altrincham	15	17	8
	558	3	5

BATH DISTRICT.

Bath	11	8	6
Bradford-on-Avon.....	50	0	0
Devizes	3	16	3
Melksham	25	0	0
Castle-Carey	20	0	0

Warminster.

Rev. H. and Mrs. Douthwaite.	4	4	0
For our dear babe, John H. R.	1	1	0
	115	9	9

NEWCASTLE CIRCUIT.

	£.	s.	d.
Mr. E. M. Bainbridge (in part)	50	0	0
Mr. Edward Tweddell (moiety).	35	0	0
Mr. Robert Bell (moiety)	15	0	0

NORTH SHIELDS CIRCUIT.

Mr. Thomas Barker 300	0	0	

WOLSINGHAM CIRCUIT.

Mr. John Kirsop (moity) 250	0	0	
	650	0	0

NEWCASTLE CIRCUIT.

Omitted last month for want of space.

Hedley Mr. John	5	5	0
Hedley, Mrs.....	5	5	0
Hedley, W. J.	5	5	0
Sambidge, Mr. T. B.....	2	0	0
Sambidge, Mrs.	2	0	0
Sambidge, T. D.	1	0	0
Walker, Mrs.....	5	0	0
Walker, Miss.....	2	10	0
Patterson, Mr.	1	1	0
Roberts, Rev. J.	6	6	0
Flint, Mr. John.....	1	0	0
Shorthose, Mr. John.....	1	11	6
Shorthose, Mrs.....	1	11	6
Ditto, for four children.....	2	2	0
Holland, Rev. W. H.....	2	12	6
Youll, Mr. M. M. (in part) ...	12	0	0
Gibson, Mr. and Mrs. John ...	10	10	0
Gibson, the Misses	10	10	0
Brunting Mrs. (in part)	5	0	0
Holmes, Mr. & Mrs. R. H. (do.)	2	2	0
Morrison, Miss	26	5	0
Cockburn, Mr. and Mrs.	2	2	0
Ditto, for eight children	4	4	0
Fenwick, Mr. J. G.	10	10	0
Ditto, for eight children	4	4	0
Green, Mr. and Mrs.....	5	0	0
Robson, Mr. and Mrs. Robert..	10	0	0
Ditto, for their five children ...	5	0	0
South Shields Circuit	61	7	0
Alnwick Circuit.....	10	0	0
Houghton-le-Spring Circuit ...	25	19	5
Shotley Bridge Circuit	56	17	1
Wolsingham Circuit: Mr. Cuthbert Bainbridge	50	0	0
	356	0	0

Particulars of Remittance of November 28th, 1863 :—

NEWCASTLE CIRCUIT.

Public Collections.....110	15	6	
Bowes, Mr. J. B.	1	0	0
Child, Mr. and Mrs.....	3	3	0
Claxton, Mrs., in memory of her husband	1	0	0
Cook, Mr. Joseph	2	0	0
Cook, Mrs.	2	0	0
Cook, Miss	1	0	0

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	£.	s.	d.
Friend to Missions	2	0	0
A Friend	1	0	0
Hunter, Miss	1	0	0
Hunter, Miss Barbara	1	0	0
Scott, Rev. George, and Mrs.	5	5	0
Ditto, family	6	6	0
Wilson, Mrs.	1	1	0
A thankoffering	2	2	0
White, Mr. and Mrs. John	10	10	0
Sutherland, Mr. J. B.	5	0	0
Sutherland, Mrs.	5	0	0
Sutherland, Misses	3	0	0
Bell, Mr. John	3	0	0
Jones, Rev. D.	1	1	0
Sums under 20s.	3	14	6
HOUGHTON-LE-SPRING CIRCUIT.			
Mr. and Mrs. Robinson, *Shiney Row*	1	11	6
SOUTH SHIELDS CIRCUIT.			
Mr. W. Carr	5	0	0
HEXHAM CIRCUIT.			
Mr. Gregg	50	0	0
	228	9	6
MOLD AND BUCKLEY MOUNT CIRCUIT.			
Mr. Edward Parry and Family	10	0	0
Mr. H. Craven and Family	10	0	0
Mrs. Pellow	2	10	0
Ditto, in memory of the late Captain Pellow	2	10	0
Captain Ennis	1	1	0
Rev. J. Collier	1	0	0
Mrs. Collier	1	0	0
Miss Collier	1	10	0
Mr. John Lambert (instalment)	1	10	0
Mr. T. Griffiths, for restored health	2	0	0
Eoputus	1	5	0
Sums under £1	2	16	0
	37	2	0
BINGHAM CIRCUIT.			
Rev. T. Denham and Family	3	13	6
Rev. E. Maden	3	3	0
From the Circuit	8	3	6
	15	0	0
BRISTOL DISTRICT.			
Clifton, Bristol	64	0	0
King Street, Ditto	4	7	0
Weston-super-Mare	28	2	10
Hereford	80	0	0
Chepstow	9	0	0
	185	9	10
HORNCASTLE CIRCUIT.			
(Particulars next month)	34	16	0

HALIFAX AND BRADFORD DISTRICT.

BUXTON ROAD CIRCUIT, HUDDERSFIELD.

	£.	s.	d.
A Friend to Missions, Deadmanstone	10	0	0
Brierley, Mr. Jonathan	5	0	0
Brooke, Mr. Edward, and Family	100	0	0
Brown, Mrs.	5	0	0
Chapman, Mrs.	3	0	0
Cockshaw, Mr.	1	1	0
Green, Rev. R.	5	0	0
Haigh, Mr. Thomas	3	3	0
Keighley, Mr. W. (in part)	107	0	0
Riley, Mr. J.	10	0	0
Stead, Mr. B.	2	10	0
Turner, Mr. John	10	0	0
Wilkinson, Mr.	5	5	0
Wilkinson, Miss	5	5	0
Small sums	5	0	0
Sowerby-Bridge Circuit	20	14	5
Denby-Dale Ditto	15	0	0
Bingley Ditto	25	0	0
	337	18	5
BRADFORD WEST CIRCUIT.			
Bolton, Miss, in affectionate remembrance of her beloved mother in heaven	1	1	0
Duckitt, Mr. William	2	0	0
Duckitt, M. E.	2	0	0
Duckitt, Harry Arthur (in heaven)	1	0	0
Holmes, Mrs., in affectionate remembrance of her husband, the late Mr. Thomas Holmes	5	0	0
Faull, Rev. J. H., Mrs., and Miss	1	10	0
Hopkinson, Mr. and Mrs.	5	0	0
Jackson, Mr. W., and Mrs.	5	0	0
Rev. John and Mrs. M'Kenny.	3	3	0
Helen Gaved M'Kenny	1	1	0
John Gaved M'Kenny	1	1	0
Mrs. M'Kenny, in memory of her beloved mother	1	1	0
In memory of precious ones in heaven	1	1	0
	29	18	0
HAYLE CIRCUIT.			
Mr. R. Rosewarne	5	5	0
Mr. C. Hocken	2	2	0
A Friend	2	0	0
Rev. E. Russell	1	1	0
Rev. W. H. Evans	1	15	0
Mr. G. Bazeley	10	10	0
Mr. J. Trerise	5	0	0
Mr. H. Ellis	5	5	0
Mr. W. Trerise	1	0	0
Captain W. Rosewarne	1	0	0
Mrs. Trerise, sen.	1	0	0
Small Sums	2	15	0
	38	13	0

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WELLINGTON (SALOP) CIRCUIT.

Omitted last month for want of space.

	£.	s.	d.
Proceeds of Breakfast Meeting	11	0	8
Mr. Richard Groom	50	0	0
Mrs. Richard Groom	25	0	0
Ditto, for six children	30	0	0
Mr. Alfred Groom	5	0	0
Mr. Thomas Groom	50	0	0
Mrs. Thomas Groom	25	0	0
Ditto, for five children	25	0	0
Ditto, in memory of four children in heaven	20	0	0
Mr. Thomas Groom, jun.	10	0	0
Mrs. Thomas Groom, jun.	10	0	0
Master Theophilus Groom	5	0	0
Rev. P. Prescott (first instalment)	1	11	6
Ditto, in memory of the late Rev. P. Prescott	1	1	0
Messrs. the French Iron Company (first instalment)	10	0	0
Mr. J. H. Poole (ditto)	5	0	0
Mr. John Ison (ditto)	5	0	0
Mr. John Morgan	1	0	0
Mr. and Mrs. Barker, Newport	1	1	0
Mr. Thomas Vaughan	1	0	0
Dr. M'Carthy	1	0	0
Mr. Wiggin (first instalment)	5	0	0
Mr. Bidlake (first instalment)	2	2	0
Mr. Barker, *Rodington*	1	0	0
Mr. B. Smith	2	0	0
Mr. Austin (first instalment)	5	0	0
Mrs. Austin (ditto)	5	0	0
Mr. H. C. Austin (ditto)	2	10	0
Mr. Swinerton, in gratitude for early conversion of a son	1	1	0
Mr. John Edwards (first instalment	2	10	0
Mr. J. W. Edwards	1	1	0
Mr. and Mrs. J. Ellis, for mercies received	2	0	0
Mr. John Groom	5	0	0
Mr. and Mrs. Pooler (first instalment)	5	0	0
Mr. Thomas Jones	1	1	0
Mr. Francis Groom	2	0	0
Mr. William Groom	2	2	0
Mr. Thomas Ellis, for his father and mother	1	0	0
Mr. Isaac Wem (first instalment)	1	11	6
Mr. Edward Downes	1	0	0
Mr. and Mrs. Ellis	1	1	0
Miss Ellis and Mr. James Ellis	1	1	0
Sums under 20*s.*	4	10	6
	347	4	9

DRIFFIELD CIRCUIT.

	£.	s.	d.
A Friend	15	0	0
A Friend	1	0	0
A Friend	1	0	0
Barker, Mr. William	1	0	0
Crosby, Rev. Thos., and Family	5	5	0
Dry, Mr., and Family	8	8	0
Foley, Mr. George, and Family	5	0	0
Foley, Mr. John (the late)	5	0	0
Foley, Mr. Mark (the late)	10	0	0
Garrett, Rev. Charles	1	1	0
Jefferson, Mrs., *Harpam*	1	1	0
Johnson, Mr., *Fridaythorpe*	5	0	0
Piercy, Mr., and Family, *Tibthorpe*	30	0	0
Parkes, Mr., *Middleton*	5	0	0
Robson, Mrs. and Misses, *Wetwang*	3	0	0
Scotchburn, Mr. (in part)	1	1	0
Sowerby, Mr., *Wetwang*	1	0	0
Staveley, Mrs. A., *Tibthorpe*	5	0	0
Staveley, Mr. John	5	0	0
Staveley, Mr. Simpson, and Family, *Tibthorpe*	21	0	0
Temple, Mr. E.	1	1	0
Whitham, Mr.	1	1	0
Wilson, Mr. Henry	2	2	0
Wrangham and Son, Messrs.	5	0	0
Collection and Small Sums	10	17	9
	149	17	9

DEVONPORT CIRCUIT.

	£.	s.	d.
Mr. Shepheard (a moiety)	15	0	0
Mr. J. C. Graves	10	0	0
Mr. Whitbey	5	0	0
Mr. Spooner	5	5	0
Rev. R. Haddy (one half)	3	3	0
The Misses Aikenhead (second instalment)	5	0	0
Mr. W. H. Galpin	2	2	0
Mrs. Galpin	2	2	0
"Our little Willie's first contribution"	1	1	0
G. T. Rolston, Esq.	2	2	0
Mr. T. E. Williams	2	2	0
Mr. and Mrs. Rippon	2	0	0
Mrs. Pote (one half)	2	0	0
Mr. T. J. Williams (in part)	1	0	0
Mr. Ching	2	0	0
Mr. Hughes (one half)	1	0	0
Mr. T. J. Peake	1	0	0
Mr. and Mrs. Peake	1	1	0
Mr. and Miss Johns	1	0	0
Mr. and Mrs. Hawking	1	0	0
Mr. Cork	1	0	0
Mr. J. H. Goddard (one half)	1	1	0
Subscriptions under £1	1	10	0
	68	9	0

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
T. E. E., per Messrs. Smith, Payne, and Smiths	500	0	0
Brunswick Ladies' Bazaar, *Leeds*, Mrs. Kettlewell and Mrs. Roadhouse	125	0	0
W. R.	100	0	0
Legacy of the late Thomas Gardner, Esq., of *Bognor*, formerly of *Plymouth*, by W. H. Saltwell, Esq., duty free	50	0	0
Legacy of the late Rev. J. M. Etherington, of *Holywell Green, Sowerby Bridge Circuit*, Messrs. E. Walker and T. Shaw, Executors	40	0	0
Thomas Walker, Esq., and Mrs. Walker, *Cheltenham*	20	0	0
Legacy of the late Miss Bloor, of *Burton-on-Trent*	10	0	0
S., through James Heald, Esq.	10	0	0
P. R., First-fruits	10	0	0
VOW, *St. George's*	10	0	0
"God is our Refuge"	10	0	0
Harrow Juvenile Society, by Mr. Blake	10	0	0
A Debtor	8	1	0
Dalston Juvenile Association	6	6	5
A Friend, by the Rev. Dr. Hoole	5	5	0
Charles Volckman, Esq., *Highbury Hill*, Annual	5	5	0
Mr. G. Whelpton and his late wife, Elizabeth	5	5	0
Mr. and Mrs. W. T. Whelpton	2	2	0
Greengates Juvenile Missionary Association, *Woodhouse Grove Circuit*	2	7	5
Donation from a Widow, for Italy	2	2	0

BRIGHTON CIRCUIT.

Mr. Carr	3	0	0			
A Friend, by Mr. Carr	5	0	0			
Miss Carr	1	0	0			
Miss S. S. Carr	1	0	0			
Miss Sundius	1	1	0			
Mrs. James Fison	1	0	0			
Captain A. H. Hull	0	10	6			
				12	11	6

LEEDS ANNIVERSARY.

Mr. William Smith	105	0	0	Mr. John Stocks	10	0	0
Mr. George Smith	105	0	0	Mr. Samuel Holmes	10	0	0
Mr. John Vanner	100	0	0	Mr. D. Hellowell	5	5	0
Mr. John Burton	50	0	0	Mr. J. W. Roadhouse	5	5	0
Mr. John Dawson	50	0	0	Mr. William Hudson	5	5	0
Mr. James Sugden	50	0	0	Mrs. Hudson	5	5	0
Mr. George Taylor	30	0	0	Mr. J. W. Crawford	5	5	0
Mr. George Smith	25	0	0	A Chapeltown friend	5	0	0
Mr. John Blackburn	25	0	0	A Keighley friend	5	0	0
Mr. W. F. Smith	21	0	0	Mr. George Brooke, *Huddersfield*	5	0	0
Mr. Henry Andrews	10	10	0	Mr. Charles Ellison	5	0	0
A Friend, by Mr. W. Smith	10	10	0	Mr. H. B. Legg	5	0	0
Mr. Jonathan Crawford	10	10	0	Rev. J. W. Roadhouse	3	3	0
Mr. J. E. Burrows	10	10	0	Mr. John Wright's Missionary Box	4	15	0
Mrs. Burrows	5	5	0	Messrs. J. Hall and W. North	2	1	0
Mr. Morris Simpson	10	10	0	Rev. H. W. Williams	1	1	0
Mr. William Cooke	10	0	0				
Mr. Benjamin Stocks	10	0	0				

District and Circuit Remittances on the General Account are omitted this month for want of space.

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—OCTOBER 25TH, 1864.

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NOVEMBER 25, 1864.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY FORMED, 1813.

For DECEMBER, 1864.

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THIRD SERIES. VOL. XI.
FORTY-SEVENTH YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.

Post-Office Orders should be made receivable at the Chief Office, London.

PRICE ONE PENNY.

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JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED.

	£.	s.	d.
Mr. Henry Cater, *Southwark*	52	10	0
Miss Matthews, *Islington*	50	0	0
Mr. John Hay, *Bishopsthorpe*	50	0	0
Ditto, in memory of his Father, the late Mr. John Hay, *Covenham*	5	0	0
Ditto, in memory of the late E. Baron, Esq.	5	0	0
Mr. C. J. Hay, *Grimsby*	2	2	0
T. W. Pocock, Esq., *Staines*	50	0	0
Rev. Charles and Mrs. Prest	21	0	0
Mr. and Mrs. Scott, *Dunstable*, (first)	20	0	0
Mr. and Mrs. John Blanchard, *Barton*	15	15	0
Mr. John Waddingham, *Barton*	10	0	0
Mr. Ralph Smith, *City Road* (moiety)	10	10	0
Rev. D. Hill, late of *Richmond College*	10	10	0
Rev. S. Hooley, *Tunstall*	7	7	0
Mr. Illingworth, (3rd instalment)	7	7	0
Rev. J. D. Brocklehurst (one half)	6	10	0
Rev. P. Hoskins, late of *Frome*	5	5	0
Mr. R. Blatherwick, *City Road Circuit*	5	5	0
Rev. C. H. Bishop, late of *Hayti*	5	0	0
Mr. Symons and Family (in part)	5	0	0
Mr. E. M. Watson, *Werle*	3	3	0
Mr. J. Dowsett, *St. George's*	2	2	0
Mr. James Vickery, *Hackney Road*	2	2	0
A Thank-Offering, &c., &c., *Ditto*	1	0	6
Mr. Curtis, *St. George's*	1	15	0
Mr. W. Pearce, *St. George's*	1	0	0
The Misses Hargreaves, *Shipley*	1	0	0

CIRCUIT REMITTANCES.

	£.	s.	d.
Guernsey, French	216	14	8
Dewsbury	100	0	0
Portsmouth	15	0	0
Helmfirth	25	0	0
Barnard Castle	20	0	0
Cambridge	51	0	6
Witney	11	3	0
Manningtree	10	0	0
Belper	2	0	0
Selby	27	15	6
Salisbury	5	0	0
Sheffield, East	68	19	6
Sheffield, West	16	10	0
Leicester	27	0	0
Cambridge	111	0	6
Tavistock	25	11	6
Newbury	25	0	0
Rugby	3	17	0
Sowerby-Bridge	68	16	7
Launceston	18	0	0
South Wales District	13	14	0
Danby	15	0	0
Ulverston	30	0	0
South-Petherton	6	2	11
Shipley	7	6	6
Faversham	6	8	0
Scarborough	70	0	0
Reading	33	1	6
Southport	58	0	0

ST. GEORGE'S CIRCUIT.

Mrs. Williams and Family	5	5	0
Mr., Mrs., and Master T. Chambers	3	3	0
Mrs. Fenlerrick	1	1	0
Mr. Garner	1	1	0
Mrs. Styles	1	1	0
	11	11	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

Lovefeast Collection	16	11	3
Birmingham, 1st, &c.	1	11	0
Wednesbury, Second	6	6	0
Coventry	11	14	0
	36	2	3

BACUP CIRCUIT.

	£.	s.	d.
James Howarth, Esq., (one half)	125	0	0
Mr. Richard Rostron	18	18	0
Mr. Baxter	10	10	0
Contents of a Purse from a Sainted Sunday Scholar, by Rev J. G. Howarth	1	0	4
Mr. George Ashworth	1	1	0
Mrs. Ashworth	1	0	0
Mr. Richard Roberts	1	0	0
Mr. J. Whitehead, sen.	3	10	0
Mr. George Lord	1	0	0
Mr. Jno. Taylor, sen.	1	0	0
Mrs. Tattersall	1	0	0
Mr. Samuel Sugden	1	6	0
Mr. Boothman	1	0	0
Mr. T. Boothman and Family	1	1	0
Mr. A. Taylor	3	3	0
Small Sums under 20s.	3	16	6
	175	5	10

PARIS CIRCUIT.

Rev. W. and Mrs. Gibson	10	10	0
Helen Maria Gibson	1	1	0
M'Arthur W. Gibson	1	1	0
Miss S. Radcliffe, in memory of Mr. J. King	1	0	0
Miss Richards	1	0	0
	14	12	0

LEEDS DISTRICT.

Mr. J. E. Burrows	52	10	0
Mr. Gilbert Jackson	20	0	0
Mr. H. B. Legg	2	10	0
Mrs. H. B. Legg	2	10	0
Nine Children	4	10	0
In memory of the late Rev. T. Preston	1	0	0
Small Sums	3	7	0
Leeds, Fourth	10	0	0
	96	7	0

BEDFORD AND NORTHAMPTON DISTRICT.

BEDFORD CIRCUIT.

	£.	s.	d.
Rev. W. Dixon	2	2	0
In affectionate remembrance of a beloved Wife in Heaven	2	2	0
In remembrance of the late Mr. James Dixon, of *Dunedin, Otago, N. Zealand*	1	1	0
Mrs. James Dixon	1	1	0
Miss Matilda Dixon	1	1	0
In remembrance of her beloved brother, John Dixon	1	1	0
Thomas Dixon, Esq., M.D., *Norfolk-Crescent, Hyde-Park*	1	1	0
Mrs. Thomas Dixon	1	1	0
Mr. P. H. Henman	1	0	0
Mrs. Max. Wilson	2	2	0
Miss Row	2	2	0
A Missionary's Daughter	1	0	0
Mr. G. Rushbrooke	12	12	0
Rev. James Lees	6	0	0

OUNDLE CIRCUIT.

Mr. and Mrs. G. Siddons and Family (in part)	10	10	0
Rev. John Danks and Family (in part)	2	0	0
Northampton Circuit	64	18	6
	112	14	6

MANCHESTER AND BOLTON DISTRICT.

Oxford-Road	70	12	0
Cheetham-Hill	52	2	6
Oldham-Street	2	15	0
Manchester, Welsh	19	7	6
Blackburn	25	0	0
Altrincham	5	10	0
	175	7	0

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THE CHRISTMAS AND NEW YEAR'S JUVENILE OFFERINGS TO THE WESLEYAN MISSIONS.

ADDRESS TO OUR YOUNG FRIENDS.

THE near approach of the day on which we celebrate the birth of the Redeemer of the world, is, in all our minds, associated with the voluntary free-will offerings collected by our young friends in honour of "the Babe of Bethlehem." Truly, "unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder." And we are further assured by the evangelical Prophet, that "of the increase of his government and peace there shall be no end," and that "the zeal of the Lord of hosts will perform this." (Isai. ix. 6, 7.) Now the Lord works by human instruments, and frequently by very weak ones; but these become "mighty through God," and then it is that even "out of the mouths of babes and sucklings" he "perfects praise."

You will be glad to know that in past years the Juvenile Contributions have been very helpful to this great cause.

In 1841, when this Collection was first made, it amounted to £4,721. 7*s.* 4*d.*; in 1863, to £8,343. 13*s.* 10*d.* In this present year, 1864, we hope for an increase. The intelligence lately received from Western Africa, and from the vast regions of China and India, show how greatly additional Christian Missionaries are required in those countries. Will you help us to prepare and send out these additional Missionaries, by giving and collecting, if possible, in this JUBILEE YEAR, a larger sum than you ever did before? *Remember the millions of China and India, and give or collect more than in any former year to send the Gospel of Christ to them, that they may be saved.*

We also yet need, and shall for years to come, your assistance towards the great expense necessarily attendant upon the supporting of 920 Missionaries and Assistant Missionaries, 1,457 Catechists and Schoolmasters, occupying 634 principal stations or Circuits, and conducting the worship of God in 4,648 chapels and other preaching-places. The great facts that there are under the care of the Missionaries 142,449 church-members, besides 13,925 on trial, and that there are upwards of 500,000 persons attending the ministry, and 154,629 adults and children in the schools, are so many proofs that the blessing of God has not been withheld from the efforts of his servants; and it is your great privilege, even while so young, to be identified with the cause which has for its glorious object the salvation of the world.

At this present moment, a considerable sum is urgently required, to help in supporting the Missions and Schools *for the year about to end*, especially for those in Italy, and for sending out fresh Missionaries to China, to the *East and West Indies, South and West Africa*, and other inviting fields of labour. Will *you*, our dear Children and young Friends, assist us in this time of need? You *can* do it easily and efficiently. Let each of you furnish a small token of your gratitude to your Saviour for his Gospel, for your birth in a Christian land, for your connexion with Christian parents or teachers, and for your education in Christian truths and privileges, by *giving*, or—if you really cannot give, or save, so much out of your own means—by *collecting* from some *Twelve* of your neighbours, friends, or relations, the aggregate sum of at least ONE SHILLING, and by paying it, in the ensuing CHRISTMAS-WEEK, or in the FIRST WEEK of the NEW YEAR, to a proper person who will be appointed as RECEIVER for the Chapel in which you severally worship. The Blessed God gave His only-begotten Son for *you*, "to take your nature upon Him, and, *as at this time*, to be born" into our world, that he might die for your sins, and accomplish the work of your salvation. Love and serve Him, in return; pray that all the world may love and serve him too; and show the sincerity of your prayers, by *giving* or *collecting* at least *The Christmas or New-Year's Missionary Shilling* now requested from you.

As a small token of our respect and gratitude towards those who may kindly undertake to act as Collectors of the "Juvenile Christmas and New Year's Offering," we have directed that a little volume shall be presented to each such Collector who may have raised the sum of one Shilling and upwards. The Committee are persuaded that the most generous and diligent of the juvenile contributors on these occasions will consider this volume, not as *a reward* equivalent to the very important services which they severally render to the Funds of the Society; but will receive it as *a small acknowledgment* of their "labour of love," and *an incentive to renewed exertions* in behalf of Heathen nations.

JAMES HEALD, GEORGE OSBORN,
JOHN SCOTT, WILLIAM B. BOYCE,
ELIJAH HOOLE, WILLIAM ARTHUR,

General Treasurers and Secretaries of the Wesleyan Missionary Society.

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PAPERS

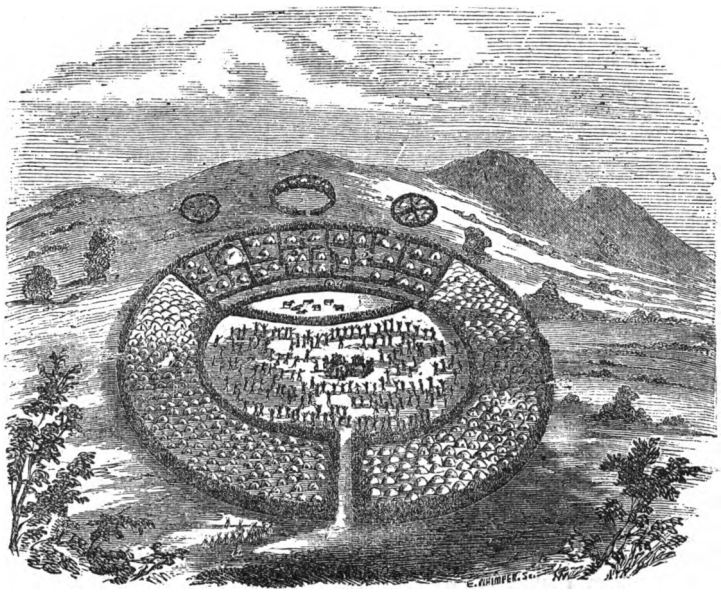
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



A WAR CAMP OF FORMER DAYS IN SOUTH AFRICA.

THE BECHUANA COUNTRY.

A CHANGE has passed upon a vast portion of South Africa. The tribes are no longer at war with each other, nor do they offer any molestation to the Missionary travelling to the remotest stations. On the contrary, he is hailed by them as a friend, and is assisted by them on his journeys and in carrying out his plans for their instruction and improvement.

The following extracts from recent communications from the Rev. Richard Giddy, the General Superintendent of the Bechuana Missions, will not fail to interest those whose prayers accompany the Herald of the Cross in his arduous journeyings and labours in heathen and partially enlightened lands.

Extract of a Letter from the Rev. Richard Giddy, dated Colesberg, March 16th, 1864.

THE CORANNAS.

IN my last communication I gave you an account of my journey on the north of the river, as far as Bethany. So far as this I had no great difficulty with the rivers, and reached the Station which belongs to the Berlin Society on Friday

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evening, February 12th. Here I was received very kindly by the Missionaries, and remained the night. This place was formerly inhabited by Coraunas. They have nearly all removed, and it is now occupied by Bechuanas. The Coraunas are a restless and a wandering race. They live on milk and on game. They scarcely ever think of cultivating the ground, and are the most indolent and lazy of all the South African tribes. Their language is full of clicks, and is much like that of the Bushmen. It is such an intractable tongue that it is next to impossible for an adult to learn it. White children, however, such as Missionaries' children, brought up on Coraunа Stations, have learned to speak it fluently. It has a striking peculiarity. The pronouns *I* and *thou* change according to the gender of the noun for which they stand. *Who's there?* is replied to according to the sex of person answering. *Thou* also varies according to the sex of the person addressed. A Corauna, speaking from the inside of his house, and calling out, "*Who's there?*" will know by the answer given whether his visitor is of the male or female kind. I do not know of any other South African language which has the same distinction. It appears, from a work published lately on the Coptic languages, that a similar change in the pronouns exists in it, and it may be that the researches of linguists may show at some future day that the whole of the native races now inhabiting South Africa have come down in successive tides of emigration from the far north.

BLOEMFONTEIN.

The next morning we proceeded towards Noaitgedacht, the farm of a Mr. Holmes, a Wesleyan, and one who has for many years been attached to our cause. Here we met with a very hearty reception, and after our horses had been unharnessed about two hours we proceeded. After travelling through an unusual quantity of water and mud, which sadly distressed our horses, towards nightfall we reached Bloemfontein, the capital of the Free States, and the seat of government. The next day was the Sabbath, and I was glad that, so far, my journey had been unattended with any very serious mishap. On the Sabbath morning I heard a very good sermon from Mr. Morrow. In the afternoon I addressed a number of natives in Dutch, and in the evening I preached to the English congregation. I was very anxious to make arrangements for carrying out our work among the natives in a more efficient manner than we have been able to do hitherto. In conjunction with Mr. Morrow, I applied to the Municipal Board for permission to erect a chapel for the natives on municipal ground. It will be a comparatively inexpensive building; and as we shall get assistance in labour, I do not think the cost to the Society will exceed £10. I was also able to procure and take home with me the title-deeds of a large piece of ground granted to our Society some time ago. It is large enough for us to erect chapel, Mission-house, school-house, &c., on it. It has cost us nothing, and the "Deeds' Registrar" presented me the deeds free of all expenses. The ground is two acres one rood in extent. When our funds will admit of it, we must endeavour to erect on this ground a chapel for our English congregation. But the prospect of doing this is a distant one. At all events, we have the ground.

CROSSING THE RIVER.

The rains now set in, and travelling was out of the question. During the week I again collected the natives, and held another service. On the next Sabbath I preached to them again, and also to the English. The rain never ceased, and on Wednesday morning I left. It would have been well could I have gone on to Thaba 'Nchu, but I had scarcely been at home for four months, and it was high time I should look after matters in my own Circuit. I accordingly rode on to the Kaffir river. This, in rainy seasons, is a dangerous stream. It had now a great deal of water, and the current was rapid. I thought first of unharnessing, and waiting on the bank till near sundown, to see if the water would subside; but seeing a Kaffir boy on horseback, I promised him a shilling if he would lead my front horses, keeping them up the stream. This he agreed to do, and I determined on making the trial at once. We got safely through, and I willingly paid the boy the shilling. Many lives have been lost this season in crossing the rivers. I suppose I have

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heard of fifteen or twenty, some of them white persons, and some natives. We have not bridges, as you have in England; and it is the danger of travelling in the wet season which makes the wife and children at home so anxious while the Missionary is absent. However, God watches over us. I do not remember of a single Missionary having lost his life in crossing a river. A melancholy accident, however, occurred about eighteen months since. Mr. Seveld, a Berlin Missionary, was attempting to cross a river near King William's Town, when the wagon upset in the middle of the stream. His three daughters (young women) were drowned, and he had a very narrow escape.

FAURESMITH.

I drove on, and reached Bethany the same evening. The next morning I left for Fauresmith. It was a chilly, grey, leaden-looking morning, with an English sky, such as you seldom see here. I read as the cart went on. During the last twenty-nine years I have read not a little while on the wheels, and have thus been able to save a good deal of time. We had something to do to-day to get through the drifts and the mud; but my horses were good, and in due time I reached Fauresmith. It was the evening for the English service, and I heard a very good sermon from our young preacher, George Scott.

A CLOUD OF LOCUSTS.

I now rode on towards Philippolis. After we had been travelling some two hours, I saw a cloud ahead which made me apprehensive of a change of weather; and this, with the Orange river between me and home, was not a very comforting consideration. It was, however, an illusion. The cloud was a cloud of locusts. On they came. The horses were going at a good round pace, and it took us about five-and-twenty minutes to get through them. Their number was immense. We passed the next day a large plantation of corn, which had been entirely cleared off by them in about three quarters of an hour. Their wings appear whitish in the sun, and shining; and the cloud of locusts was more like a fall of snow than anything else. It is a happy thing that this year vegetation is abundant. There is food enough for them, and their inroad will not be so severely felt as it would be during a less favourable season.

PHILIPPOLIS.

In due time we reached Philippolis, and the next morning rode on to the river. The stream was so rapid that the punt could not work. Here, much against my inclination, I was detained during the Sabbath. I called a number of coloured people, and preached to them in Dutch from the Prodigal Son, and made arrangements for holding service when passing on future journeys, in one of their houses. At length, after a deal of delay, I crossed the river on the Monday afternoon, and just at nightfall I was home, and found wife and children all well, and numbers of letters from the brethren in the District waiting for answers. I was thankful to find myself at home again, safe and sound, and that the good Providence of God had watched over all during my absence.

THE subjoined paragraphs, from a still later letter from Mr. Giddy, furnish his conclusions upon the state of the Missions under his care, and communicate additional particulars, showing their progress and prosperity.

Extract of a Letter from the Same, dated Colesberg, September 10th, 1864.

I FOUND our Missions, with perhaps one exception, going on satisfactorily. On the other stations, I was exceedingly glad to find our prospects good.

I found Mr. Morrow at Bloemfontein, getting up a native chapel. It will be a very strong and substantial building, and I am happy to say will cost the Missionary Society only about £15. The people in Bloemfontein have sub-

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scribed liberally, and enabled us to get up the chapel with comparatively, on our part, a small outlay. I only regret that it is not somewhat larger than it is; but, in the present state of our funds, I did not feel warranted in going further in expense than I have. Moderate, however, as it is in size, it will be a great benefit and convenience to us when it is completed.

At Thaba 'Nchu I found Mr. Scott also hard at work in chapel matters. We have here a large chapel, but the roof had become so bad that it was found very inconvenient, next to impossible indeed, to worship in it at all. The heavy rains which fell last March completed the destruction; and it was found necessary to remove the roof entirely. This was no great difficulty, but to put on a new one was not such an easy matter. On such an important station as Thaba 'Nchu is, having a native population of eight or ten thousand, living together in one town, and where our congregations are of course large, I thought it compatible, even with the most stringent economy of our funds, to allow a small sum towards the putting on a substantial roof; and the more so, as, were a roof not speedily placed on the walls, the whole building would probably be destroyed by the periodical rains. This small sum was accordingly placed at Mr. Scott's disposal, with the hope that, by making a great effort, he would get the natives to contribute largely. While I was at Thaba 'Nchu, I had a long talk with Mowka the Chief, and his principal men, urging on them the necessity of giving their money and cattle, so that an iron roof might be provided. Mr. Scott had doubtless urged the same thing many times before; but, knowing the proverbial stinginess of the native character, I had but little hope of any considerable assistance from the Barolongs themselves. I received, however, a few days since, a letter from Mr. Scott, conveying to me the pleasing intelligence of the Barolongs having contributed, in one way or another, a sum of £300.

At Burgher's Dorp I was able to make satisfactory arrangements with regard to building a new chapel. I preached on the Sunday evening during my stay, when the chapel was most inconveniently crowded; and several who had come had to leave, I was told, because they could not get in. Mr. Thorne also tells me that the English services are invariably well attended. We have bought a building plot, and tenders for building are advertised for. I thus hope to get up, in this rising town, a good and substantial chapel, without any expense to the Missionary Society, save that arising from the making over the present chapel to the native congregation.

BUILDING AN AFRICAN KRAAL.

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NOVEMBER 25, 1864.

NO 132. THIRD SERIES.

WESLEYAN MISSIONARY NOTICES.

DECEMBER, 1864.

ITALY.

WE hasten to lay before our readers one of the most urgent and affecting statements that has ever yet been presented to the Christian public of this country. Shall such a work be crippled for want of money? Our friends will supply the answer.

Extract of a Letter from the Rev. Henry J. Piggott, B.A., dated Milan, November, 1864.

YOUR kind appeal on behalf of Italy in the November "Notices," and the earnest sympathy with the Mission here which that appeal assumes as existing on the part of the Methodist public, seem to call for some fuller statement of our past and present operations, together with our desires and opportunities for the future, than has yet been published. Such a statement I will now endeavour to furnish, and in as succinct a form as is consistent with correctness.

It is a large and liberal grant that you have made to the Italian Mission, and it is a natural question, What has been done with the money? Before, with any modesty or just hope of success, any appeal can be made for enlargement, friends at home have a right to know, not only that "great and effectual doors" are opening on every hand, but that a scale of existing operations is being sustained commensurate with the pecuniary supplies already contributed. First of all, then, let me give a brief synoptical view of the agencies that have been, during the course of the past year, supported or assisted from the funds of the Society. To begin with the highest rank of agency, the direct preaching of the Gospel, we have this year sustained, or are at present sustaining, a married Evangelist in Milan, a second in Genoa, a third in Cremona, a fourth in Spezia, a fifth at Intra, a sixth at Parma, a seventh and eighth in Florence, a ninth at Naples; and to these have to be added two unmarried Evangelists, one also at Naples, the other at Bergamo. We also sustain a sort of Evangelist-Colporteur at Modena, and assist pecuniarily two lay Preachers, both resident in Milan. Add to these two or three men whom Mr. Jones and myself have at different times taken up for trial and instruction, and you complete the class of agency, strictly termed Evangelistic, dependent more or less on the funds of the Society.

But it must be remembered that the simple maintenance of the Evangelist constitutes only a portion of the expense connected with this kind of agency. Wherever an Evangelist is fixed, a hall must be taken for the public service, and often, for reasons easily divined, at an exorbitant rent; generally alterations more or less expensive are necessary to convert this hall into a state of decency and adaptation; always there are the expenses of benches and lights, with other items too readily imagined to need specification. Then, again, the Evangelist does not confine his activity to the centre in which he resides, but makes it a base of Evangelistic aggression upon surrounding towns and villages. Sometimes these Missionary excursions are occasional and irregular; in other cases, where the reception has been exceptionally enthusiastic, and the possibility of continuous supply exists, a hall is taken, and regular visits are established. In this way we are now sustaining stated services at Monza, at Pavia, at Caravaggio, at Pistoja, at Carpi, and at Asola,—not to mention Arona and Varese, from which places, after continuing a service during the greater part of the year, circumstances are compelling us to retire.

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In the present state of Italy, the establishment of good Evangelical schools is of the highest importance. In this department we have not been idle. In addition to a Ladies' Boarding School at Milan, established with the hope—a hope now at length beginning to be realized—of reaching the middle and upper strata of society, your funds are sustaining day and evening schools for the poor at Milan, at Monza, at Caravaggio, at Intra, at Florence, at Caserta, and, till lately, at Cremona and Parma. In the large and important schools at Florence, (directed by Signor Ferretti,) during the last year, 112 children of Protestants and 127 of Romanists have received their education. To sustain this educational work, (yet how could we dispense with it?) comprising teachers,—in most of the schools more than one; in that of Florence, several,—rooms, benches, and books, has demanded a large slice from the means at our disposal.

Another important mode of operation in all civilized countries thrown broadly open as is Italy, is the diffusion of light by the means of the press. Here, too, we have taken our part. We have three bookshops; one in Milan, a second in Parma, the third in Modena; and have maintained throughout the year six Colporteurs or itinerant salesmen, who, with Bibles, Testaments, and books of controversy and devotion, have been continually beating about the northern and central provinces. In the way of direct publication we have not ventured on much. The Second Catechism, one of Wesley's Sermons, a Reply to Renan's "Life of Jesus," three or four controversial treatises, written by one or other of the Evangelists to meet some exigency of his work,—among these a spirited little book by Signor Ferretti, entitled "Religion, Reason, and Dante,"—have been printed at the expense of the Society; we have also sustained all the literary outlay of a sort of Italian "Leisure Hour," a fortnightly illustrated periodical bearing the name of "*Letture di Famiglia*," and have lately begun to issue a monthly Missionary Notice, "*Il Raccoglitore Evangelico*." Other of Wesley's Sermons and "The Tongue of Fire" are lying in manuscript, waiting "better times."

Add to the above the ordinary and extraordinary expenses of your two married Missionaries from England, who have to be "in journeyings oft," and "given to hospitality," together with the inevitable contingent expenses connected with so numerous and widely-scattered an agency; add also the invaluable work of Professor Oddo, who has not been included in the above synopsis, and who not only sustains three regular weekly services, one at Milan, a second at Pavia, and the third at Monza, but acts as our Director of Schools, and itinerant lay orator for all openings and anniversaries; and I think you will see that your liberal grant to the Italian Mission has called out and sustains an extent of agency that will not disappoint any just expectation.

In fact, as you know too well, that grant has been surpassed, and seriously surpassed. And looking carefully over all the above-mentioned items of expenditure, even making allowance for such reductions as may be made without any grave embarrassment, I am convinced that to keep up efficiently existing agencies, and to allow at the same time a margin for, I would not say *extension*, in the sense of calling out new agents or the opening of new centres, but rather the *improvement* and *completion* of operations already set on foot, it would be necessary to add another thousand to the four assigned for the past year. To explain the importance of the "margin" I have mentioned, let me specify, that we have at least one student to whom, should he answer our expectations, a sphere of labour should be assigned; that some of our halls for worship and rooms for schools have been such as we could get, and we ought to be able to take any better place that may present itself, and that in the way of publication we *need* to complete a series of the more directly doctrinal of Wesley's Sermons; we *need* a little Compendium of Theology, while a soul-stirring book, like Mr. Arthur's "Tongue of Fire," would be eminently opportune. These things I mention by way of example. If I may, then, be bold to say what I feel, my prayer would be for a *grant of Five Thousand Pounds for the two coming years*. Permit me to support this prayer by one or two arguments.

I am afraid that retreat will be a disastrous thing. From whatever post we retire we leave schools or churches scattered to the winds; for, as I shall show presently, there are no others to take our place; we abandon those who have seriously com-

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promised themselves in faith that our work would be an enduring one; we raise the confidence and provoke the derision of our foes, and we weaken the whole Evangelical movement, invading the hearts of all with the faintness of defeat, and the timidity of doubt. And here I say nothing of the agents themselves, Evangelists or Teachers, left without support, and most of them in the impossibility of obtaining it, because of this I have written before. Take an example. It is proposed to give up the schools of Signor Ferretti at Florence. Yet such abandonment is like smiting down the central column of a vast fabric. Give up the schools, and Ferretti's very useful Orphan Asylum must go with them; an Industrial School just established for the older children must be closed; a staff of Teachers, and amongst them the able Head Master Bolognini, with his seven children, must be left without employment; and a reputation and position, won by the patience and struggles of years, must be thrown away. Yet the giving up of these schools has seemed more practicable, and a less evil than many other reductions,—certainly much more practicable and a vastly less evil than would be the abandonment of Naples.

I have already said that if we retreat there are none to supply our place. This is a great sad fact. All Evangelical Societies and Committees working in Italy are at the end of their resources. The Waldensians are in debt; from the Nice and Geneva Committees we have ourselves taken men who must otherwise have been abandoned; the American Societies are crippled by the war; the Free Scotch Church only subsidizes the Waldensians. Thus, if we retire from any scene of labour, there is no hope that others will take up what we abandon.

And yet the wide open field is only cultivated in spots here and there. In the old Sardinian kingdom, out of Turin, Genoa, and the Waldensian Valleys, there exists scarcely any Evangelistic agency. In Lombardy more is being done; but there are large cities, such as Lodi and Piacenza, still unvisited, to say nothing of the villages and small towns which we can as yet scarcely think of. Tuscany may be compared with Lombardy; but in the Romagna, along the Eastern Coast, in the Province of Naples, and the Islands of Sicily and Sardinia, the Evangelical labourers are so few, as to be lost in the dark drear waste of vice and superstition, over which they are scattered. At the same time the whole country is broadly, freely open. The government stands by us, and, with a fairness worthy of all praise, puts down all attempts to restrict us in that liberty of worship conceded by the constitution. Political circumstances, and in particular the obstinate opposition of the Papal party to the enthusiastic aspirations of the nation, are much in our favour. A very large portion of the cultivated middle class, of the operatives, and even of the peasantry, is secretly with us. The press generally takes our part, when circumstances bring us under its notice. The Garibaldians are for the most part our declared friends. We are free to open a Preaching Hall in any city, town, or village in Victor Emmanuel's dominions, and, proceeding with the tact and prudence which experience has taught us, should rarely, very rarely, fail of an audience. Entering for the first time a new place, we are often received with open enthusiasm. Not unfrequently we are ourselves the invited. If ever any country exhibited the signs of a providential call to the Church to enter in and possess it, it is Italy at the present day.

I have begged for £5,000 *for two years*, and that not only because I think that some might be willing to give an extra donation to the funds of the Society for that limited space of time, who might not be willing to continue it as a stated contribution; but having in view also the circumstances and prospects of the work itself. At present the expenses of this Mission are from the nature of things extraordinarily heavy. All our preaching halls and schoolrooms are rented, some of them at a high rate; the opening of every new centre entails special outlay for repairs, fittings, &c.; some departments of the work, such as the Milan Ladies' School, and the Depôts of Books, which we may hope to be one day self-supporting, are for the present carried on at a loss; and the members of our Churches are too few in number, too poor, and not sufficiently trained to be able, as yet, to diminish sensibly the expenditure by their own contributions. But within two years, should the blessing of God follow our operations, as we hope and believe it will, we may fairly expect to see the leaven rise from the lower to the middle and upper classes

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of society, and a progressive knowledge and piety will have inspired all our members with a larger spirit of Christian sacrifice and liberality. Within two years those of our institutions which have their *bonâ fide* commercial aspect, will surely, to a great extent pay their own way. Within two years, moreover, the French are to abandon Rome, and who can tell what advantages, especially in the way of church accommodation, may fall into our hands, when that fatal blow shall have released the government from that dread of the papal reactionary party, which is, without doubt, its present greatest obstacle in the path of religious liberty and reform?

What we want, in fact, is *special help* for a period of *special need* and *special opportunity*. The speciality of the want cannot, in the nature of things, last long. It is a *day* of visitation. Before long, Italy must have decided how it will treat these special overtures of the Divine mercy. Should it "know the things that belong to its peace," then the need of extraordinary subvention from without will be set aside by spontaneous offerings from within. Should it compromise with the Man of Sin, or rush into French licence and infidelity, our work will become less costly, because more circumscribed. But now, while the day of visitation lasts, before the tremendous issue is decided, what is the duty of evangelical Christendom towards this land? Surely to send the messengers of light to every city and town and hamlet, in order that, be the result what it may, the call may be given, the testimony borne, and every dweller in the land may "be sure of this, that the kingdom of God has come nigh unto" him. How great are the issues at stake, not for Italy only, but for Europe, and the world! Dislodged from Rome, or left there on tolerance as a mere ecclesiastical system in the midst of a protesting Italy, could Popery exist? Could it bear the letting in of so much light upon the very seat of its abominations? Could it draw breath in such uncongenial air? Could it survive such a dislocation of its whole system, save, indeed, in some such feeble death in life as its own racks once left to the victims of its cruelties? Yet, surely, the question at issue is this; a question of life or death for the mightiest manifestation of Antichrist the world has yet seen. If I mistake not, and the opinion is not mine alone, Italy, long the battle-field on which the destinies of Europe have been decided in blood, is to become, during the next few years, a very Valley of Armageddon, in which a spiritual conflict is to be fought out, of issues vastly more important to humanity than any "battle of the warrior" that its plains have witnessed. In this mighty strife, in this crisis of the kingdom of Christ, will not our Methodist Churches "come up to the help of the Lord, to the help of the Lord against the mighty?"

SINCE the above was in type, a letter has been received from Signor Ferretti, from which we translate the following extracts, sufficient to place before our friends the character of the work which has to be either sustained or abandoned.

Extract of a Letter from Signor Ferretti, dated Florence, November 7th, 1864.

I CANNOT find words to express the deep affliction in which I am now placed. You know already to what I refer. On the 2nd instant, the day on which the superstitious Roman Catholics were weeping over their dead, I also wept, not the death, but the sentence of death, pronounced upon the Evangelical Italian Institution of Florence, founded by me, and directed by me for the space of four years. The sad news was communicated to me by Mr. Piggott [an intimation that in consequence of the pecuniary difficulties of the Society, its grant to the schools must be withdrawn].

Permit me to copy from the "*Eco della Verità*," a journal conducted by Dr. De Sanctis [an eminent Italian writer and controversialist]. Under date of October 22nd, it says

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"Wednesday, 19th, and Thursday, 20th, we attended the examination of the Evangelical Schools directed by Signor Ferretti. Knowing the Schools, and the qualities of the head master, Signor Bolognini, we expected a satisfactory examination; but our hope was surpassed by the issue. There were none of the usual methods of giving an air of importance to the affair, no select pieces recited from memory, no dialogues or poetry, no answers prepared beforehand. All was substantial, and directed to let the audience see the real, not the apparent, progress of the scholars. Every one had the right to question any scholar; of which right we made use, and the answers were always satisfactory. The points upon which the examination of the higher scholars turned were rhetoric, the higher Italian grammar, grammatical and logical analysis of the thirty-third canto of Dante's 'Inferno,' sacred history, profane history, and recitation improvised, and subjects freely given by the audience, physical and political geography, and arithmetic, the French and English languages, and religion. In adjoining chambers was a display of the work of the scholars, both in ornamental and architectural drawing, some of which might properly have been placed in an Exhibition of Fine Arts. In another room was shown female work, consisting not in lace and nicknacks, but in useful labour fit for girls intended to be good mothers of families; and in other rooms were exhibited specimens of penmanship. We cannot but give our tribute of praise to the director, masters, and mistresses of these Schools, who, with so much love and ability, devote themselves to teaching the children of the poor; and we hope that these sincere words of encouragement may reach also those who contribute to maintain these great Schools, that the means of such a useful institution may increase, and its establishment be more solid."

Further, "*Il Raccoglitore Evangelico*," a monthly journal conducted by Signor Piggott, says:—"There is, under the direction of Signor Ferretti, a School extremely well conducted, both daily and nightly, most praiseworthy for the wisdom of the plan, and the zeal of the teacher; an Industrial School, in which boys are taught trades with the greatest care; and a School for poor girls, especially orphans, who are thus drawn out of wretchedness and danger, and set in the way of respectability and industry."

[After quoting a letter from Dr. De Sanctis, expressing his great regret at the prospect of our support being withdrawn from the schools, Signor Ferretti proceeds:] I think, if the Committee had read the above articles and letter of Dr. De Sanctis, —still more, had they been here, and seen with their eyes the happy results of this work, they would not have taken such a resolution; and, notwithstanding the deficiency of their income, would have voluntarily incurred some other sacrifice, rather than abandon so powerful a means of evangelization. Pius IX. himself, some time ago, in one of his Encyclicals, confessed that Protestant schools gave him more alarm than Protestant preaching; and yet, in three months, of the Evangelical Institution of Florence, so useful, so praised, so blessed of the Lord, nothing will remain but a whole page for history. And yet it is not a question of twenty, thirty, or fifty scholars. Last year we had a hundred and twelve children of Evangelicals, and a hundred and twenty-seven of Catholic parents, who preferred an education grounded on the word of God to that of the priests. I do believe that if the Committee had known the consequences that would follow the closing of these Schools, they could not have taken such a resolution. First would be the closing of the Evangelical Home and Training School for girls; for I could not pay for their instruction in the Home by private masters. Second, the closing of the Industrial School for boys; for they would then have no evening school where they

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could get their learning; for we must educate not only the head, but the mind and the heart. With the closing of the Evangelical Italian Institution of Florence, the evening School for Adults would close, the Home for girls would close, the boys' Industrial School would close, the Saturday evening meeting for the Bible instruction of youth would close, the Sunday School would close; and useful persons, some of whom are heads of numerous families, would be thrown out of employment, a fine victory would be given to the priests, and murmuring and discontent would be cast among our Evangelical Churches. Such a measure would not be for the interest of your own Society. It would lose that influence and sympathy which it has deservedly gained over the minds of many and many in Italy. I say deservedly, not only by its generosity and zeal, but, what is more, by its evangelical tolerance. For we must confess, as, in fact, all candid people do confess, that the Wesleyans have not tried to force us into their views, their ecclesiastical forms or special opinions; they have said to us, "Preach the Gospel in all its purity and simplicity, announce Christ as the only and perfect Saviour; let your Churches walk in charity and order according to the word of God. Let your Leaders have grace, gifts, and fruit; and we will give you the right hand of fellowship. But now, if your Committee withdraw its support from these Schools because they were not established by themselves, there will be those found who will say that their prophecies have become true. Besides, there is another consideration. Florence is on the point of becoming the capital of Italy; its population will be probably doubled; many evangelical families will come and settle here, and many others favourably disposed to the Gospel. And is this the moment to close this Institution, with all its dependant means of evangelization? And how much does the maintenance of all these Schools cost? About £300 a year. I therefore hope that, for the good of my beloved Italy, and to avert the consequences I have pointed out, your Committee will reconsider the matter, and make a generous effort to follow up the work that has begun.

INDIA.

NARRATIVE OF A MISSIONARY TOUR IN THE MYSORE TERRITORY.

(*Continued from page* 148.)

20th.—This morning we took our stand under a tree between two streets, and sang a hymn. About two hundred men gathered together. Shanta read and explained the parable of the rich man and Lazarus. I preached Christ. The people listened with great eagerness. A merchant at last began to shout a little; but others told him that he was a fool to speak against the word of truth. Promising to the people another preaching in the afternoon, we went to see the police inspector, Mr. C. A. Mackenzie, who had arrived here only a few days ago, as the successor of another gentleman. He received us very kindly, and rejoiced to hear that we preached to the people in one of the streets. Daniel went on selling books. In the afternoon we went to see the English school, which was opened by the head officials a few weeks ago. I found the teacher, a young man, who was learning before in our Bangalore Cantonment school. There were about fifteen boys who were only beginners. I talked a little to the boys respecting the importance of learning, and went to one of the streets. Shanta read and explained the important question, "What shall I do to be saved?" I preached on the folly of heathenism and the way of

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salvation. Our audience, about two hundred and fifty, listened with marked attention. Not a man was disposed to disturb us in any way. Many of them, joining their hands, and standing with great humility, listened to the end of our preaching. We preached to them till sunset, and returned to our place.

21st.—This morning we preached before the temple of Malléshwara, to about a hundred men. Shanta first read and explained a little the parable of the great Feast. I also followed him. Some of those that listened to our preaching were not willing to part with us so soon, and followed us. While we were passing the street, three merchants, one after another, asked us to sit in their bazaars and talk to them a little. Accordingly we spoke about the plan of salvation. In each place we had a nice congregation. Six of our hearers followed us to our choultry, and, after inquiring about Christianity, purchased some books. At noon a weaver, about forty years of age, came with a small bundle of books. I was surprised to see in his bundle some Gospels of old print kept with great care. He asked me to explain the parables of the Sower and Seed, the great Feast, the Ten Virgins, &c. When I inquired of him how he got the knowledge of Christianity, he said he has a companion here, and through him he received these books and began to read them. These two men used to meet together in a secret place, and read the Scriptures and think upon them. They gave up worshipping of idols and putting marks on their foreheads. But I was sorry the weaver's companion was absent from the place. At noon, Daniel went on selling books from house to house.

In the afternoon we preached in the street where we preached yesterday. We had a larger congregation than yesterday. We rejoiced to see people running from their houses to hear our preaching. Shanta read and spoke about blind Bartimeus. I preached the salvation by Jesus. The people were more earnest in hearing the preaching to-day. Thence we turned to the bazaar street, and sitting in different bazaars talked to many. Daniel also spoke to many, and sold some books.

22nd.—*Sunday.* This morning Mr. Mackenzie kindly allowed us to hold Divine service in his house with his family. Our young men, Mr. Mackenzie and his family, and a hopeful Romanist, formed a small congregation. We praised God for giving us a Sabbath day. I preached from 1 Cor. viii. 9. The Romanist was under the instruction of one of our members in Mysore. He enjoyed very much our service, and confessed he has no faith at all in Romanism. At noon six men first came and talked to us about Christianity. After them another group of seven men came and received similar instruction and went away. At about 2 P.M., a weaver came and said, "We heard you preaching in the streets, but many of our household people and relatives are waiting to hear your preaching, and, therefore, you will kindly come over to my house and preach a little." I told him I was going to preach in the streets, and they may come and hear there. But the man replied, "No, Sir. There are some women and elderly persons who cannot very well stand in the street and hear you; and therefore they all sent me to beg you to come." Accordingly we followed him. While we were going into the street, we were delighted to hear some of the merchants calling us to sit on their bazaar and talk a little. As one man kept on asking me, I could not but sit in his bazaar for a short time and talk to some of them. We went into the man's house, and found a mat was spread on a pial under a clean verandah, and about fifteen men and four women were waiting for our visit. As soon as they saw us they made salaams and asked us to sit. I asked them the reason of inviting us. They all raised their voices and said, "Some of us have heard, and some of us have not heard, your preaching in the streets; and therefore we were waiting to hear what you had to say to us." In the mean time some of their neighbours also came in. Praising God for the opportunity He gave us now, and for the desire which He produced in their hearts, I preached the Gospel with great pleasure. Some of them were convinced of the truth of my preaching. After this we took leave, and preached in another street to a very large audience. Shanta read and talked from Matt. ii.; also preached on the incarnation of Christ. At about half past 6 P.M., we returned

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to our place. I hope God will bless His word preached on the Sabbath day as well as other days.

23rd.—This morning we preached in one of the bazaar streets to a large audience; and then talked again in a shop to some respectable persons. At about 10 A.M., we returned to Talekád. On our way we preached in a village called Mullúr. About one hundred men and women heard our message. Many of these people seem careless about their souls. A few goldsmiths and ryots purchased some books from Daniel. Leaving this village, we returned to Talekád at about 4 P.M.; and preached in one of the streets to a congregation of about one hundred and forty men and women, who listened with great eagerness. Daniel sold some more books in this place.

24th.—This morning we started from Talekád, and, crossing the river twice and walking about twelve miles, came to Sosile, at about five P.M. This village has a small fort and a pettah, which contains more houses than Narsipúr. Here a Brahman guru lives with several Brahmans, two elephants and camels, and some sepoys, in a respectable house. The number of fishermen and outcastes is more than any other sect. I am sorry to say that this is the wickedest place I have seen in any part of our tour.

As soon as we arrived, we stood in the street and preached a little to a congregation of about fifty men and a few women. We were quite annoyed by the people, and by the noise of a great number of parrots on the trees, so that we could not preach long.

25th.—This morning we preached a little to a very troublesome congregation. We tried with all our might to make them hear our message, but in vain. Thence we went to the outcastes. We left the village at about ten A.M. with a sad impression; and, walking about ten miles, came to Bannur. This village is smaller than the former: half of the inhabitants are Mussulmans of the Dáira sect. We preached the Gospel this afternoon in one of the streets to about eighty men. An old man told us that we should not abuse the gods of the Hindus. When I told him and others the characters of the trí-murtie and the foolishness of worshipping them, the man did not propose any objection. Many of them purchased books, saying that they wanted to examine the religion of Christians.

26th.—This morning we preached in another street to about a hundred men. Many of these were officials come from different villages to see the Amildar of the Talook. One among them desired us to repeat who was Jesus Christ. Daniel talked to the people and sold a number of books. We left Bannur at about ten P.M., and walking about twelve miles we came to Kátanhulli, a village of ryots, at about six P.M. We went to see the púJari of a temple here, belonging to Shiva. We had conversation for about two hours respecting Hindu gods and idols. But he was not a sensible man to think and judge what I answered him.

27th.—This morning we preached to the villagers, about thirty men and women, and took them to their temple, in which a small linga was placed to be worshipped, in order to show the stupidity and superstition of worshipping a lump of stone like this. They were ashamed, and some of them said, "It is a vain thing to worship the god;" and others exclaimed, "Is it proper for you to tell us to give up our god?" We spoke to them a little longer and left the place, and in the afternoon arrived at Mysore.

MISSIONS IN THE HUDSON'S BAY TERRITORIES.

(*From the Canada Christian Guardian.*)

By Providential care, the Rev. Thomas Woolsey has returned in health on a visit to Canada, after more than nine years of Mission life on the great Saskatchewan Plains, and brings favourable tidings of the health of our respected Agents, and the state of the work in the Hudson's Bay Territory.

Not the least of the benefits of Wesleyan Missionary effort in the Hudson's Bay Territory are those resulting from the translations of Scripture, Hymns, and Forms-

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laries, by our Agents; and while we rejoice in the services of others for the attainment of the same object, and deprecate a reserve on their part which deprives our pioneer translators of hard earned honour, we shall not omit stating that several Wesleyan Missionaries aided in Indian translation, and that the late Rev. James Evans was the sole inventor of the Syllabic characters, as well as a translator; of the result of whose genius other churches have availed themselves. In this character we have a copy of the entire Scriptures printed by the Bible Society in London; and a beautiful production it is, which must be a source of untold blessings to those distant tribes. From comparisons we have made with several books printed with Roman type in the same language, and information gathered from parties quite competent to judge, we are of opinion that the Syllabic of the lamented and gifted James Evans will be the prevailing channel of readable thought, while the Cree needs to be taught "the wonderful works of God."

The Journal we now publish from the Rev. Charles Stringfellow, will remind some readers of incidents of travel in Carne's attractive Lives of Missionaries, and show the affection, and desire for knowledge, of a Native Christian people, and a Pastor's love.

The Moravian simplicity of the Rev. Allen Salt's statements will be acceptable. He is one of our most experienced Native Missionaries, having charge of a very important Mission; and it is plain, that a former scholar in one of our Indian Day Schools can now, with his Bible, leave an intrusive Popish priest without a reply.

Extract of a Letter from the Rev. Charles Stringfellow, dated Rossville, Norway House, June 29th, 1864.

JUNE 6th.—Journal of a visit to Oxford House Mission. A short time before sunset this (Monday) evening, I went on board one of the boats of the Norway House Brigade, which are on their way to Hudson's Bay, with cargoes of valuable furs, the product of this section of the country. Almost all kinds of furs found in this country were on board. James Cochran, one of our Leaders, was my steersman. Slept on a small Island.

June 7th.—Up before sunrise. Had a fair wind, and sailed a goodly distance before breakfast. After breakfast and morning prayer we ran a very large rapid, called "Sea Fall," in safety.

As we were sailing on the river, about noon, we plainly saw two fine black bears walking at their ease along the shore. One of the men in another boat fired his gun and wounded one of the bears, a large male bear; the excitement became intense among these sons of the forest: they leaped into the water, armed themselves with sticks and stones, and ran off in full pursuit, but both bears escaped, to the great disappointment of all.

We journeyed well, sailing until night. We camped near to one of the small dams, in the river Icheumamis.

8th.—The morning threatened rain, so that we were late in starting forward. The rest of the day being fine, we made portages, and rowed or pulled along a small sluggish stream. During the day one of the party shot a fine young beaver. We had also rabbits, as they abound in this river's neighbourhood.

9th.—Head wind. Met a boat of "Free Traders" returning to Red River; they had spent the winter at Jackson's Bay Mission, and have done great injury, temporal and spiritual, to our Indians by their abominable whiskey. We afterwards came up with the Hon. Company's brigade of boats from Oxford. They were sailing, but recognising us they hauled down their sails and made for the shore, where we had some conversation with passengers and crew. The passengers were the ladies of respected gentlemen in the Hudson Company's employ.

Soon after this we came to John Evans's tent. He is one of our Norway House Indians, and an old member of our church. After proper converse he determined to spend the evening with us to be present at our devotions; but before we left together, he presented us with fresh bears' flesh, (he has recently killed six bears,) bears' grease, rabbits, and white-fish.

Arrived at noon at the "White Clay Portage," where we shall have to stay some time, owing to the length and difficulty of the portage over which the Indians drag their boats, &c.

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10th.—Got off from the Portage early this morning, since which the men have had hard work rowing along. Now and then we sailed across a small lake, when we found we could do so. Made two more portages, and camped near "Windy Lake."

11th.—Rose early as usual. We ran several rapids, and made two portages. Took dinner in Oxford Lake. We sailed, having a side wind. In passing Jackson's Bay, we got a distant view of our Mission, at which I was long a resident.

Arrived at Oxford House, and met with a welcome from one and all without exception. Poor Mrs. Wilson received me in tears; I had not seen her since Mr. Wilson's sudden death. I was much affected at the change wrought by time and death. I visited many of the tents, and talked and prayed with the people, as of old. Found it inconvenient and unadvisable to go over to the Mission, about twenty miles distant: so I resolved to hold our services at the fort, since nearly the whole of the Indians, (200 at least) were on the spot.

Spent a serious and profitable evening in converse with Mrs. Wilson and her family. Poor Mr. Wilson did not receive more than half an hour's warning to depart hence. He was heard, thrice, to repeat, "Jesus, have mercy on me;" "O, my poor children!" He was aged 68, and has left a young family. "Shall not the Judge of all the earth do right?"

12th.—I soon had the pleasure of welcoming Mr. Sinclair, who arrived early at the fort, having left his home soon after day-break.

The services of the day commenced by a sermon to a large mixed congregation. I stood in the Fort-yard, under a canopy prepared for the occasion by Mr. Griffin, the gentleman in charge. My text was from Joshua xxiv. 15. All present gave attention, some deriving good.

In the interval of the afternoon service, we renewed tickets to those considered worthy to receive them. This was preparatory to the administration of the Lord's Supper. This ordinance was celebrated in the large dining room of the fort. The ordinance was suitably received by some sixty or seventy persons at least. This was our afternoon service.

In the evening, I again preached in the open air, Mr. Sinclair interpreting from Romans i. 16. The Lord was at work on many hearts by His good Spirit. O that they may be willing in the day of His power!

13th.—This morning at an early hour, there arrived at the Fort, on his way to York Factory, Chief Factor Clare. He was on his return from Council at Red River.

Previous to my leaving, I administered the Lord's Supper to some newly arrived Indians, with a sick sister, not able to be present yesterday.

Felt much at parting with Mrs. Wilson. She was a valuable friend to us in our troubles, during our residence at Oxford. I believe also, that she was led to give her heart to the Lord during and through my labours in the Gospel at the Fort.

I hired a couple of Indians, and canoe, to take me back again to Rossville. Both are true Christians, and are old men. We started on a visit to the Mission, taking it in our route home. The wind blew strong, and the waves were high, before we could reach the Mission. I resolved to put ashore and camp, since it was nearly dark. We lightened Mr. Sinclair's canoe, and he went forward to his family. Camped on a sandy beach, where one of my companions made us a cake for supper; but it had so much sand in its composition, I could not eat it. The musquitoes took away all power of sleep.

14th.—Rose at the break of day and got to the Mission before sunrise. The family were still asleep. I walked round the village gardens and burial ground. Looked at the church, and everything, at a place that to me was so full of interest. Was pleased to find things in good order, but especially the garden, which looked remarkably well, and contained all ordinary vegetables, in a good growing state.

We had a service in the church. Three families were present. To these I administered the elements of a Saviour's broken body and shed blood.

I was pleased with my visit to the Mission. I have nothing to censure, but much to approve, in connexion with Mr. Sinclair.

During the past winter there has been a great deal of drunkenness and some other evils at this Mission; some have

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fallen thereby; yet many or most retain their steadfastness, and are growing in grace.

After dinner, and after a smart shower of rain, we left the Mission, and began our journey. We paddled hard, being anxious to get across Oxford Lake before a storm should arise. At night, being favoured with moderate weather, though we had a head wind, yet we found ourselves past the most dangerous parts of the lake, and within a few miles of Wapin-ah-pan-is, or the end of the lake.

15th.—It was not yet daylight when we again started off on our journey. At a portage we had to make near a large rapid, we caught several large fish for our breakfast, and found them excellent eating. We made good progress this day, so that at evening we were only a few miles from Robinson's portage.

16th.—Took breakfast nigh to a rock, beyond the portage, making half the distance from Oxford to Rossville. Visited John Evans's tent; he was not at home, but his family were glad to see us, and supplied us with white-fish.

Met the Oxford brigade of boats returning from Norway House. They immediately put ashore, where, after preliminary exercises and suitable exhortation, I distributed to them their tokens of membership with us: and shortly after, to those joined with us in covenant to serve the Lord, I administered, on a rock, by the river's side, the tokens of a Saviour's love, whilst Jesus Himself came near to our souls, and was "known of us in the breaking of bread."

Praised be the Lord for His saving work in the hearts of these sons of the forest!

"O that all might catch the flame,
All partake the glorious bliss!"

After service I met a number of gentlemen, with whom I was acquainted, going down with the boats for goods to Fort York. After a little converse they each gave me the latest news by pressing me to accept newspapers which they had brought along with them, and which were from all parts of the continent and home, from which papers ordinarily come.

Camped in the Icheumamis. Have made great progress in our journey, notwithstanding delays. I find my Indian companions, though I can only converse with them in their own tongue, are exceedingly kind, and very anxious to understand everything in connexion with the Gospel. They are asking questions and seeking knowledge all the day long, and I feel it to be a delight to gratify them, so far as I have ability to answer their sometimes difficult questions. I believe the journey will lead them to become more decided Christians. God bless them!

17th.—Rose early and started on our way. By breakfast we met with boats from Red River, chiefly merchants, engaged in freighting for the Company. They gave me Red River papers of later dates than those I got yesterday.

Passed Grassy Lake about noon, and soon entered the river running from here. We soon found the difference in the colour of the water, our water here having a white colour, from the limestone rocks of Lake Winnepeg.

At night we were one and all tired. (I paddled myself a great part of the way, from a desire to get home, and from fear of bad weather, as we had not much food.) My men would have slept; but as we were near home, and it was nearly calm, and as I was near finding a watery grave the last time I crossed our lake in a wind on a like occasion, I persuaded them to continue the journey in the dead of the night. When we reached the lake, the wind was strong and still rising; but we ventured, and although the waves were fearful-looking to us, in our small, frail bark, yet we arrived home in safety, about two P.M.

We were indeed glad to find ourselves once more with the remnant of our family, and to find that all were well.

After a short sleep, I arose to find myself in the presence of Mr. Woolsey, of the Rocky Mountain Mission. We have long corresponded, but never before were we permitted to greet each other. It is a pleasure known only to those similarly situated with ourselves, the meeting with a fellow-labourer under such circumstances. We have had much friendly intercourse. May God be pleased to prosper and bless him!

Extract of Letters from the Rev. A. Salt, Native Minister, dated Christian Islands, September 12th and 13th, 1864.

Our camp-meeting at Parry Sound commenced on Friday, September 2nd,

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and closed on the following Tuesday, the 6th. Indians from Christian Islands, Nashkodayong, French River, and a few from Beausoliel and Cape Crocker, met together to worship the Great Spirit. When the steamer "Bruce" arrived at the Sound, we looked for Preachers, but none came; however, Squire Beatty, a Local Preacher, and our Indian Exhorters, rendered good service to the cause of God in the first camp-meeting held on the north shore of Georgian Bay. The meeting will not be soon forgotten by the people that attended for spiritual good. I believe we all felt that the Divine presence rested upon the meeting. A pagan Chief, who came the day before its close, remarked, "I am convinced that something is with the Christian Indians."

At the close, three Chiefs exhorted the people to be faithful to the Redeemer's kingdom, and urged the pagan Chief and his little band to embrace Christianity.

To my knowledge this is the first Indian camp-meeting where a public collection to sustain it was dispensed with. It was pleasing to see those that had enough sharing with those that had fallen short of provisions.

The number of the people was not large, but the meeting was good: believers were edified and strengthened.

May the good seed sown bring forth much fruit to the honour and glory of the Redeemer's kingdom, is the prayer of your humble Missionary.

P.S.—Miss Adams is contented and encouraged in her work.

September 13th.—I am sorry to state that Mr. Jonas Montague has given up going to Nashkodayong. He says that his health is not good. Chief Solomon James and his people are much disappointed, as they had repaired the teacher's house for immediate occupation. I know not where to look now for a suitable person for Nashkodayong.

My health has not improved much; there is a constant rattling noise on my right side; a little exertion increases it; but so far the Lord gives me strength to labour in His cause.

A few days before I went to our camp-meeting, a Priest from Manitoolin arrived, and visited some of the houses. He also called on me. I gave him a chair to sit down. Then he began to talk in broken Ojibway, and said, "I teach according to the Scriptures." I said, "That is not true, for you forbid your hearers to read them."

Priest.—"Blackcoats are only to read them."

I.—"The Saviour commanded the people to search the Scriptures."

P.—"He never said so."

I.—"Do you believe the Bible to be the Scriptures?"

P.—"Yes."

I.—"Then I will show you the Saviour's words, John v. 39: 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'"

Priest read the verse, and then said with a loud voice, "I do not believe it!" He struck my Bible. Both of us were now on our feet. I took it as an insult. I said to him, "I received you as a gentleman, but I see you are not worthy of it." I was about speaking loud, too; and I know not what might have happened, if Mrs. Salt had not run in and stood at the door shaking her head at me. I went on saying, "The Bible which you abuse is sustained by Queen Victoria; and you ought to act civilly while you walk about in her dominions." I also reminded him of the wicked character of the Popes to whom (he had said) he looked for the truth.

P.—"Let us not get angry."

I.—"These are not the days of the Inquisition."

The Priest then went out, apparently more humble than when he came in. Neither did I see him visit our people, or walk about bare-headed.

Next day I read and spoke to my people from 2 Thess. ii. 1–12, condemning unscriptural doctrine.

While we were away to Parry Sound, I am told that several Priests, including a Bishop and people from Penetanguishene, came to this island, set up a large crucifix, made a noise, &c., in their churchyard; but made no converts. There was no Priest when we came home.

The above was the hottest of our conversation. I hope I said nothing to dishonour my office.

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We subjoin a letter recently received from Mr. Woolsey.

Extract of a Letter from the Rev. Thomas Woolsey, dated Rossville, July 4th, 1864.

A BRIEF sojourn at this Mission brings me to review the past, and to exclaim, "Hitherto the Lord hath helped me." It is now nine years since I first visited this place, *en route* for that peculiarly trying field of labour chronicled in the Minutes of Conference as *Edmonton House, Rocky Mountains;* an appellation conveying but a faint idea of that vast section of country over which the Missionary of the cross has oft travelled in the discharge of his duties, for the benefit of those "children of nature," known as the "wandering buffalo-eaters." But now I am "homeward bound," and trust, ere long, by the good providence of God, to be regarded as a "returned Missionary."

I must say that I felt most strangely on leaving the people of my charge. It was in reality a tearing of myself away from them; one after another, in the most plaintive tones, mourning over the departure of their Missionary: some giving vent to their feelings in a paroxysm of grief, exclaiming, *N'Ota! N'Ota!* i.e., "My Father! My Father!" fearing no doubt that they would never again gaze upon the man that had pointed

"to the atoning blood,
And cried, Behold the way to God!"

To have left such a people without some one to supply my "lack of service," would have been next to impossible, and would have been a reproach to that section of the Church of Christ with which I have the honour to stand officially connected; but, as Mr. M'Dougall arrived last August, I saw my way clear to return to my adopted Canada, in the hope that shortly I might be permitted once more to see "the glory of all lands."

Just as I was leaving Victoria, one young Cree, in whom I had been deeply interested for years, stood on that beach, watching with intensity of feeling the small craft bearing away his Missionary, the lad, in effect, endorsing the language of Ruth, when she said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Judge, then, of my surprise and pleasure, the other day, on seeing my young friend nearing this Mission in a canoe, he having arrived a few hours before at Norway House, in the Company's second brigade of boats, ostensibly, as he said, to see his friend once more. Yes, there, on the beach at this Mission, stood the youth who, about six weeks before, parted with me, nearly one thousand miles from this place. I must say that I felt more than I can describe on seeing the lad who, a few years ago, wore his blanket or a buffalo robe, now clad in the habiliments of the white man—a lad, formerly really "wild as the untaught Indian's brood" generally are, but now a proficient in the perusal of the Sacred Scriptures in his own language,—a lad in by-gone years without a knowledge of the one true God, now the subject of hallowed emotions, and accustomed to breathe out his spirit before the throne of grace. Truly,

"The Spirit hath the difference made
Betwixt the living and the dead!"

The above-named youth assured me of the oft-repeated expressions of regard of my own people for their former teacher, and of their heartfelt sorrow for his departure. Mr. M'Dougall also writes, under date June 9th, and says, "We have all missed Mr. Woolsey, and many an humble prayer has been offered up by members of the Mission family for their old friend." He also says, "Little George" (his youngest son) "often packs up, and starts for Mr. Woolsey." Now all this is very encouraging to one who has been so long separated from his brethren in that far off section of the great Mission field, and is given very reluctantly, lest there should be anything like self-commendation suspected in regard to the writer, though such narrations may prove interesting to others.

The now Saskatchewan and Rocky Mountain Missionaries (Messrs. M'Douga-

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and Steinhaur) were, I am glad to hear, about to visit the Stone Indians, involving, in all probability, an equestrian journey of five hundred miles, and absence from home for about thirty days. May "the God who has led me all my life through," protect them. Mr. Steinhaur, being an Indian, may be in danger, as the party will have to pass through the Blackfoot section of the country, and he is unknown to them; but I hope for the best.

I am sorry to learn that a fire, which was raging extensively near the Saskatchewan river when I left, had, as we apprehended, destroyed all the lumber designed for a new school-house,—a great loss indeed, besides materially retarding the work. However, that Being, to whom the gold and the silver belong, will doubtless order all things right, and overrule for good this apparent evil.

Myself and colleague have baptized nearly seven hundred children and adults, and in other respects prepared the way of the Lord. And now, as permanent Mission Stations are being formed, the friends of Christian Missions may look for such a consolidation of the work, as will furnish additional proof that we "have not laboured in vain." Let others toil as their predecessors have done, and they too shall reap a rich reward; for "the fields are already white unto the harvest."

But I must conclude, as (D.V.) I leave for Red River to-morrow morning, a passenger in one of the Honourable Company's craft,—a position far from enviable, especially when it is remembered that eight *voyageurs*, a steersman, and probably eighty hundredweight of furs, &c., are crowded together in a space about thirty feet long, ten feet broad, and three feet deep, to say nothing of the accommodation required by "a cardinal," and his travelling companion, equipage, &c.

CANADA.

It is a remarkable circumstance that within twenty-four hours after the occurrence of the fearful cyclone at Calcutta, which occasioned the destruction of much property and the loss of many hundred lives, there should have been an "awful hurricane" in Canada. How far the influence of the hurricane extended we are not informed; but although of the briefest duration, lasting only two minutes and a half, it swept away the Indian church on the Rama Mission Station, together with four of the Indian houses, lain prostrate a mile of fencing, and seriously injured some parts of the Mission premises. Happily no lives were lost on the Mission Station. Provision has been made for the restoration of the place of worship for the poor Indians without delay.

Extract of a Letter from the Rev. Robert Brooking, dated Rama, October 8th, 1864.

A very serious disaster has befallen our Mission. An awful hurricane passed over our village on the evening of the 6th instant, swept away in the short space of two and a half minutes our beautiful Church, together with four of our Indian houses, laid prostrate at least a mile of fencing, and seriously injured some parts of our Mission premises. Providentially no one was hurt, although there might have been considerable loss of life, had more of our people been at home. Our Indians are very poor, and cannot possibly repair the sad disaster without some foreign help. They will do whatever they can, cheerfully; but the expense will be far beyond what they can possibly command.

The Indians have just put up the shell of a school-house, which must be finished forthwith for public worship. This will probably answer our purpose during the winter, as at that time we have never *all* our people home at once; but when the spring arrives, we shall be under the necessity of worshipping in the open air until we can get our church up.

If you think that you may be able to do anything for us, please let me know

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by a few lines at your earliest convenience, as also the probable amount you may be able to secure; and I shall, by that time, be able to ascertain what I can collect here, so that we may be able to give out the contract for the church as soon as possible, that it may be finished in time for us to occupy early in the summer.

EAST AFRICA.

NATAL.

Extract of a Letter from the Rev. W. H. Milward, dated Edendale, July 27th, 1864.

As it regards our general work here, there is much to encourage, and much also of a contrary nature. Our congregations are large, and the people listen with great attention apparently to the word of life. Latterly, we have had two or three cases of backsliding, which have grieved the hearts of both my excellent partner and myself; but we have also been cheered by the return of two old backsliders to the Lord, and also by two other applications to us for admission to the Church of Christ. Then, again, the peaceful death of a young female, whose case for some months past appeared a hopeless one, has cheered us. She was very regular in attendance on public worship on the Sabbath and the week-evening services, and at the Sunday School also, and very attentive and serious there. Still she did not manifest any particular desire for the salvation of her soul till about eight weeks ago. Then she sent for some of our native Leaders, and inquired of them what she must do to be saved. They pointed her to Christ, and she saw her need of Him; but how to come to Him in the simple way of faith she knew not. This continued for about five weeks, during which time I was unacquainted with her state of mind. One afternoon I was requested by her brother-in-law, a member of Society, to visit her. I found her seeking the Lord Jesus with all her heart, but not having found Him whom her soul desired to love, she was in great distress. I sought to discover the hindrance. I found her willing to give herself to the Saviour, but feared to do so, as she thought she must do some great thing to make Christ willing to receive her. I endeavoured to resolve her doubts, to correct her mistakes, and to lead her into the way of truth. The Holy Spirit applied with power to her heart the precious words of Scripture; and, after a short time, she said, "I can rejoice now. My fears are gone, for Jesus Christ has taken away all my sins. I know and feel this in my heart." The enemy tried her to the utmost, but her faith never seemed to give way for a moment. Hers was childlike simplicity and childlike faith. About three weeks after this she exchanged mortality for life. A short time before she died, being asked whether she feared to die, she replied, "O, no! I have no fear now. I was afraid to die till that afternoon the *Umfundisi* came, and told me of Jesus' great love to me, a poor sinner; but when he read to me those precious words of Christ, and of His apostles, my heart was full of joy, and I believe now His blood cleanseth me from all sin. I cannot fear to die, for Jesus is waiting to receive me; I rejoice. *Vala Kuhle.*" She turned over on the mat, and instantly fell asleep in death. Was not this a brand plucked from the burning? Some time since, I informed you that the natives here were desirous to obtain a new chapel as speedily as possible. At the meeting they held on New Year's Day last, about £700 was promised; but a very scanty crop, and serious failures in trading expeditions, prevented them from paying the first instalment on the day fixed. The young people of Edendale were very zealous in the matter, and so they took the lead, and got up a tea-meeting, and paid in afterwards the sum of £58. 12*s.* 6*d.*, as a first instalment. This roused the older men to action. They directly called the people together, and the result was, they have fixed Wednesday, August 10th, for a tea-meeting, and to pay in their first instalment. I trust we shall obtain £150 or £200 more. The promises altogether amount now to about £750, of which £58. 12*s.* 6*d.* has been paid. I trust you will be able to make us a liberal grant from the Jubilee Fund; for we must have a large chapel, or the Lord's work will be seriously hindered here.

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THE JUBILEE FUND.

THE contributors to the Jubilee Fund will confer a benefit on the several interests concerned by the early and immediate payment of their contributions in whole or in part. To carry out the great and benevolent objects contemplated, or even to make a commencement of them, a large sum in hand will be required. Some of the donors have generously anticipated this formal request of the Committee, and have forwarded their contributions, as may be seen on the first pages of the cover of this month's "Notices," and of those of the previous months. To them the best thanks of the Committee are especially due, and are hereby presented. The Ministers and local Treasurers and Secretaries will kindly undertake to remind the subscribers when the promised quota becomes due, if it still remains unpaid.

CHRISTMAS AND NEW YEAR'S JUVENILE OFFERING TO THE WESLEYAN MISSIONS.

THE Ministers, and officers, and the friends of the Wesleyan Missionary Society are earnestly requested to encourage the collection of the Juvenile Offering at the approaching season;

1. By taking an opportunity of meeting the Juvenile Collectors before they begin their task, and instructing them how to accomplish it without causing trouble and offence; and by carefully numbering and registering both Cards and Collectors, so that all the Cards may be accurately called in, and the amount collected duly accounted for.

2. By inducing each family to take at least one Card, and to give or collect at the least one shilling.

3. By aiding the poorer children who may be duly authorized to collect, to attain the same amount.

4. By meeting the Juvenile Collectors during the first week in the New Year, or as early as may be convenient, to distribute the presents which are prepared for them, and to take the opportunity of impressing on them the importance of personal religion, in connexion with active zeal for the conversion of the world to Christ.

5. By making this annual effort for the advance of the kingdom of God, the subject of special prayer in the closet, in the family, and in the public means of grace.

The Treasurers of the Christmas and New Year's Offering are respectfully requested to remit direct to the Mission-House, and not to the District or Circuit Treasurers.

DEPARTURES.

THE Rev. Henry Wharton embarked at Liverpool in the steamship "Athenian," on the 24th of October, for Cape Coast Castle.

The Rev. Messrs. W. Scarborough and D. Hill embarked at Gravesend in the ship "Garrawalt," on the 29th of October, for China.

On the same day, the Rev. Messrs. Todhunter and Cranford sailed from Liverpool for Halifax, Nova-Scotia.

DEATH.

WITH deep regret we announce the death of the Rev. John A. Manton, at Paramatta, on September 9th, 1864.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £8,725. 1*s*. 8*d*.

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LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, Wesley	15	15	0
Do., Pitt-street, &c.	1	11	0
Birkenhead	11	1	0
St. Helen's, &c.	17	2	0
Runcorn	46	16	6
Southport	58	0	0
	150	5	6

BATH CIRCUIT.

	£.	s.	d.
Rev John Bond and Mrs. Bond	21	0	0
Rev. T. B. Geodwin and Family	10	10	0
Mr. and Mrs. Batchelor	10	0	0
H. Jefferson, Esq., M.A. (in part)	10	0	0
Mr. Short and Family	7	10	0
Mr. Kemp and Family (in part)	3	13	6
Mr. and Mrs. Finnie.	2	2	0
Miss Golding	1	0	0
Mr. Gregory	1	0	0
Mr. Glover	1	0	0
Mr. Hawkes	1	0	0
Mr. A. G. Glendall	0	10	0
	69	5	6

GUILDFORD CIRCUIT.

	£.	s.	d.
Rev. J. Dixon and Family	5	0	0
Rev. J. C. Reddaway	2	0	0
Mr. Nicklin	2	0	0
A Friend and Family	2	0	0
A Friend	1	0	0
Small Sums	3	0	0
	15	0	0

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Lynn	65	0	0
Thetford	9	9	6
Attleborough	6	0	0
North Walsham	10	0	0
Wisbeach	8	15	0
Yarmouth	11	3	0
	110	17	6

EXETER CIRCUIT.

	£.	s.	d.
Mr. G. Quick	5	0	0
Mr. B. F. Carr	10	10	0
Mr. S. Loram	10	0	0
Mr. T. Rowe	5	0	0
Mr. S. Harper	1	1	0
Mr. S. Lee	0	10	0
	32	1	0

PADIHAM CIRCUIT.

	£.	s.	d.
Mr. John Sagar	3	0	0
Mr. Jos. Foster, sen.	5	0	0
Mr. and Mrs. J. Blizard, and Small Sums (19s.)	2	0	0
	10	0	0

CORNWALL DISTRICT.

	£.	s.	d.
Sundry Circuits	193	7	11
Camborne Circuit	16	6	0
St Mawes Circuit	20	0	0
Falmouth	31	10	6
Helston Circuit	15	0	0
Mr. A. E. Covin, *Redruth*	1	10	0
ST. AGNES CIRCUIT.			
Mr. Rogers (in part)	10	0	0
Rev. C. Ridler and Family (in part)	5	5	0
A Friend, by Mr. Rogers	1	0	0
Small Sums	1	0	0
	293	19	5

BARNSTAPLE CIRCUIT.

	£.	s.	d.
Rev. R Gover	3	3	0
Rev. F. Menhinick	2	2	0
A Poor Woman	1	0	0
Mr. T. Hodge, jun.	2	2	0
The Misses Potter	2	2	0
Mr. Dalton	1	1	0
Mr. Baker	1	0	0
Mr. and Miss Furze	1	0	0
Anonymous, in memory of Mr. and Mrs. Gould, of *Becott*	2	2	0
Miss Matilda Lilly	1	0	0
Collections	4	2	0
Small Sums	5	18	9
	26	12	9

NEWCASTLE DISTRICT.

NEWCASTLE CIRCUIT.

	£.	s.	d.
Mr. W. Stephenson moiety)	50	0	0
Mr. J. B. Falconer (do.)	25	0	0
Mr. John Ward (do.)	10	10	0
Mr. A. Kinnear and Family	10	0	0
Mr. William Slee	8	0	0
Mr. T. Rodham	3	3	0
Mr. J Reed (moiety)	1	11	6
Mr. G. Parker	0	10	6
Gateshead Circuit	50	0	0
Houghton-le-Spring Circuit	25	0	0
Durham Circuit	17	4	6
Rev. J. Hurst	3	0	0
	203	19	6

OXFORD CIRCUIT.

	£.	s.	d.
Mr. J. Pike	10	0	0
Mr. Large	5	0	0
Mrs. Symm	5	0	0
Mr. Thurland (part)	5	0	0
Mr. Eccleston (ditto)	2	2	0
Mr. T. G. Smith	2	2	0
Mr. Elliott	1	0	0
Mr. J. Smith	1	0	0
Mr. Howard	1	1	0
Small Sums	1	10	6
Collection, &c.	3	10	0
	37	5	6

BRISTOL DISTRICT.

	£.	s.	d.
Bristol, King Street	8	8	0
Ditto, Clifton	5	0	0
Do., Langton Street.	29	19	0
	43	7	0

GLASGOW WEST CIRCUIT.

	£.	s.	d.
Mr. John Douglas and Family	13	13	0
Mr. F. D. Gunn and Family	15	0	0
Mr. and Mrs. Brown	5	0	0
Mr. Osborn, *Sheffield*	5	0	0
Mr. and Mrs. Timmins	2	10	0
Mr. and Mrs. Moffat	2	0	0
Miss Martin	1	0	0
Misses Austin	1	0	0
Mrs. Hester	1	0	0
Anderston Sabbath School	1	0	0
Tea Meeting and Door Collection	2	16	0
Small Sums	3	15	0
	53	14	0

HORNCASTLE CIRCUIT.

Omitted last month for want of space.

	£.	s.	d.
Hancock, Miss	1	0	0
Barker, Miss	0	10	0
Bates, Mr.	1	0	0
Tucker, Mrs.	1	0	0
Stones, Mr.	1	0	0
A Friend, *Apley*, by Mr Cheesman	1	0	0
Hopewell, Mrs.	1	0	0
Turner, Mr. and Mrs.	1	1	0
Maydew, Rev. J.	5	5	0
Roberts, Mr Reuben	10	0	0
Gibbon, Mr., *Bardney*	1	0	0
Lord, Rev. Thomas, Congreg. Minister	1	0	0
Lunn, Mr., and Family (moiety)	10	0	0
	34	16	0

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Omitted last month for want of space.

LONDON DISTRICT.

	£.	s.	d.
Croydon	40	0	0
Islington	51	2	11
Hackney Road	7	3	1
Woolwich	15	3	6
Albion Street	1	11	0
St. John's Wood	7	7	0
Waltham Abbey	2	0	0
Enfield Highway	2	5	0
Brighton	12	11	6
Leigh	5	0	0
Hammersmith.	25	0	0
Westminster	13	10	0
Dalston	11	13	11
Blackheath	5	0	0
Harrow	10	0	0
Southwark	7	0	0
	216	7	11

EDINBURGH AND ABERDEEN DISTRICT.

	£.	s.	d.
Dumbarton	28	14	0

LEEDS DISTRICT.

	£.	s.	d.
Brunswick Circuit, Leeds	266	0	8
Wesley Circuit, Ditto	35	0	0
Oxford Place, Ditto	162	19	5
Roscoe Place	8	1	4
Knaresborough	30	0	0
Otley	25	0	0
Harrogate	30	0	0
Woodhouse-Gr.	2	7	5
District	846	0	0
	1405	8	10

YORK DISTRICT.

	£.	s.	d.
Scarborough	460	0	0
Thirsk	103	10	0
Ripon	20	0	0
	583	10	0

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Darlington	25	9	8
Reeth	8	16	7
	34	6	3

EXETER DISTRICT.

	£.	s.	d.
Bridgewater	25	0	0

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Yarmouth	20	2	6
Bungay	20	0	0
	40	2	6

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, S.	60	0	0
Mansfield	71	0	0
Burton-on-Trent	9	1	0
Bingham	11	0	0
	151	1	0

ISLE OF MAN DISTRICT.

	£.	s.	d.
Douglas	56	0	0

BRISTOL DISTRICT.

	£.	s.	d.
Cheltenham	46	0	0
Cardiff	22	11	6
	68	11	6

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, West	46	8	0

LIVERPOOL DISTRICT.

	£.	s.	d.
Pitt Street	45	0	0
St. Helen's and Prescot	6	6	10
	51	6	10

HULL DISTRICT.

	£.	s.	d.
Grimsby	130	0	0
Brigg	23	8	7
	153	8	7

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Leamington	10	0	0

BATH DISTRICT.

	£.	s.	d.
Shepton Mallet	12	10	0
Dorchester	5	0	0
	17	10	0

LINCOLN DISTRICT.

	£.	s.	d.
Alford	50	0	0
Market-Rasen	28	7	0
	78	7	0

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
City Road	32	0	0
Hinde Street	52	0	4
Hackney	23	17	5
Tunbridge Wells	50	0	0
Manningtree	36	7	5
Chelmsford	15	0	0
Ipswich	40	0	0
Bromley	8	10	0
Stanhope St.	10	0	0
Dalston	19	11	11
Southwark	9	0	0
Uxbridge	30	0	0
Lewes	25	0	0
Waterloo Road	4	7	0
Bow	4	6	3
Leigh	3	13	6
Lewes	14	6	9
Whetstone	1	2	3
New North Rd.	9	18	11
Albion Street	3	5	0
Tottenham	14	18	0
Brixton Hill	58	16	0
Croydon	20	0	0
Chelmsford	15	0	0
Hammersmith	15	15	0
	521	15	9

LIVERPOOL DISTRICT.

	£.	s.	d.
Brunswick, Liverpool,	100	0	0
Pitt Street, Do.	55	0	0
Wesley, Ditto	32	0	5
Chester	57	9	7
Birkenhead	64	7	1
Southport	70	0	0
Preston	37	3	6
St. Helen's and Prescot	43	6	8
Waterloo	33	2	1
	592	14	2

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YORK DISTRICT.

	£.	s.	d.
York	400	0	0
Tadcaster	62	19	11
Malton	30	0	0
Easingwold	90	0	0
Pickering	40	0	0
Selby	55	0	0
Ripon	40	0	0
Thirsk	46	0	0
Scarborough	72	0	9
	836	0	8

MANCHESTER AND BOLTON DISTRICT.

Oxford Road	50	7	10
Oldham Street	67	8	2
Cheetham Hill	69	0	0
Ashton	20	0	0
Bolton, South	205	18	11
Bolton, North	55	0	0
Bacup	106	0	0
Rochdale	129	6	9
Altrincham	40	0	0
Accrington	108	0	0
Stockport, N.	60	17	0
Ditto, South	45	0	0
New Mills	19	10	0
	970	8	8

BRISTOL DISTRICT.

King Street, Bristol	56	0	7
Langton Street, Ditto	12	5	0
Cardiff	20	0	0
	88	5	7

NOTTINGHAM AND DERBY DISTRICT.

Castle Donington	30	0	0
Mansfield	18	5	0
Belper	8	0	0
Derby	40	0	0
Newark	65	0	0
	161	5	0

HALIFAX AND BRADFORD DISTRICT.

Keighley	125	0	0
Bradford, West	40	0	0
Holmfirth	30	0	0
Skipton	24	0	0
Huddersfield, Second	5	0	0
	224	0	0

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Whitby	17	14	7
Middlesborough	50	0	0
Richmond	23	0	0
Barnard Castle	40	0	0
Bedale	12	0	0
Stokesley	50	0	0
Hawes	11	15	0
	203	9	7

PORTSMOUTH DISTRICT.

Portsmouth	36	10	6
Ryde	20	0	0
	56	10	6

SHEFFIELD DISTRICT.

Sheffield, East	153	18	11
Retford	100	0	0
Wath	80	0	0
Bradwell	12	0	0
Doncaster	123	11	0
	419	9	11

HULL DISTRICT.

Hull, West	36	6	10
Hull, East	18	0	0
Grimsby	123	0	0
Bridlington	50	0	0
Brigg	53	0	0
Goole	28	0	0
Patrington	21	1	7
Howden	21	10	6
Hornsea	29	0	0
Barton	70	0	0
Epworth	30	0	0
	479	18	11

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham, 3d	11	8	10
Wednesbury, 1st	86	9	11
Wednesbury, 2d	29	13	8
Ludlow	29	0	0
Willenhall	30	0	0
Tipton	25	0	0
Wolverhampton	100	0	0
Wellington	75	0	0
	386	12	5

EXETER DISTRICT.

Exeter	13	8	8
Taunton	5	0	0
Bridgewater	30	0	0
	48	8	8

KENT DISTRICT.

	£.	s.	d.
Margate	70	0	0
Sittingbourne	18	0	0
Maidstone	45	0	0
Faversham	32	1	8
	165	1	8

NORWICH AND LYNN DISTRICT.

Lynn	62	15	6
Lowestoft	27	16	10
Holt	12	0	0
	102	12	4

MACCLESFIELD DISTRICT.

Macclesfield	60	0	0
Congleton	13	2	0
Burslem	19	5	8
Leek	89	0	0
Northwich	55	0	0
Uttoxeter	15	15	0
Tunstall	25	0	0
Nantwich	40	0	0
	317	2	8

DEVONPORT DISTRICT.

Plymouth	62	11	7
Liskeard	65	0	0
	127	11	7

LEEDS DISTRICT.

Brunswick, Leeds	278	12	7
St. Peter's, Do.	44	19	5
Oxford Pl., Do.	20	18	9
Woodhouse-Gr.	10	0	0
Knaresborough	22	10	0
Dewsbury	85	0	0
Birstal	50	0	0
Pontefract	89	0	8
Yeadon	30	0	0
District	117	15	0
	748	16	5

OXFORD DISTRICT.

Oxford	22	8	7
Newbury	63	11	5
Witney	20	0	0
	106	0	0

BATH DISTRICT.

Weymouth	20	0	0
Dorchester	16	0	0
	36	0	0

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SWANSEA DISTRICT.	£.	s.	d.
Pembroke	96	15	10
Carmarthen	17	0	0
Swansea	70	0	0
Haverfordwest	30	0	0
	213	15	10

CARLISLE DISTRICT.	£.	s.	d.
Penrith	90	0	0

BEDFORD AND NORTHAMPTON DISTRICT.	£.	s.	d.
Dunstable	38	12	8
Northampton	20	7	0
Bedford	26	0	0
Luton	30	0	0
Wellingboro'	7	0	0
	121	19	8

LINCOLN DISTRICT.	£.	s.	d.
Lincoln	67	0	0
Alford	95	0	0
Louth	152	0	0
Market Rasen	35	0	0
Spilsby	30	0	0
Horncastle	112	8	0
	491	8	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

	£.	s.	d.
A Friend, Donation on Annuity	1000	0	0
A Friend, for the Mission in Italy, by the Rev. John Talbot	100	0	0
Legacy of Miss Catherine Newton, of *Manchester*, Messrs. M. Newton and R. R. Cooper, Exors., £100, less duty	90	0	0
Legacy of Mrs. Elizabeth Scaife, *Chapeltown, Leeds*, £50., less duty	45	0	0
Subscriptions towards the immediate reinforcement of the Canton Mission, by the Rev. G. Piercy	27	14	6
Legacy of Mr. John Wood, of *Cawood, York*; W. H. Nicholson, Esq., the Rev. R. Sargent, and Mr. C. Bedford, Executors, £25., less duty	22	10	0
Sheffield East Juvenile Association	20	0	0
Mrs. Burton, *Holbrook House*, near *Ipswich* 10 0 0			
Miss Burton, *Alderley Edge* 5 0 0			
Mrs. E. Davies 0 5 0	15	5	0
China Mission, M.	10	0	0
Hull West Juvenile Association	10	0	0
E. Sykes, Esq., *Mansfield Woodhouse*	5	5	0
Temple Sunday School, *Taunton*	5	0	0
A Friend to Missions, *Huddersfield Second Circuit*	5	0	0
Mr. James Pike, *Oxford*	5	0	0
Rev. J. Mycock, for the Italian Mission	4	4	0
Dalston Juvenile Association	3	1	11
Tottenham Juvenile Association	3	0	7
Captain Locke, of the "Invincible"	2	10	0
Ditto, for the China Mission	2	10	0
Rev. W. M. Bunting, for the Paris chapel	2	0	0
Amicus, an Episcopalian	1	1	0
John Ridley, Esq.	1	0	0
Mr. C. Richardson, *Abingdon*, for the Italian Mission	1	0	0
James Douglas, Esq., *Cavers, Hawick, N.B.*	1	0	0

LEEDS ANNIVERSARY (additional).

	£.	s.	d.		£.	s.	d.
Joshua Burton, Esq.	100	0	0	In memory of the late Mrs. Musgrave	10	0	0
Mrs. Joshua Burton	100	0	0	Mr. Thomas Riley	10	0	0
A Thank Offering	52	10	0	Mr. Joseph Thackray	10	0	0
Mr. W. B. Holdsworth	30	0	0	Mr. Thomas Simpson	5	5	0
Mr. James Walker	21	0	0				
Mrs. Yewdall, for China	10	0	0				

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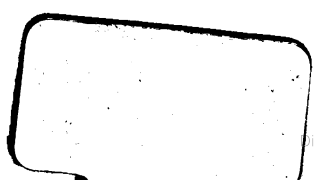
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